



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

A manual for catechising

William Francis
Shaw

5962

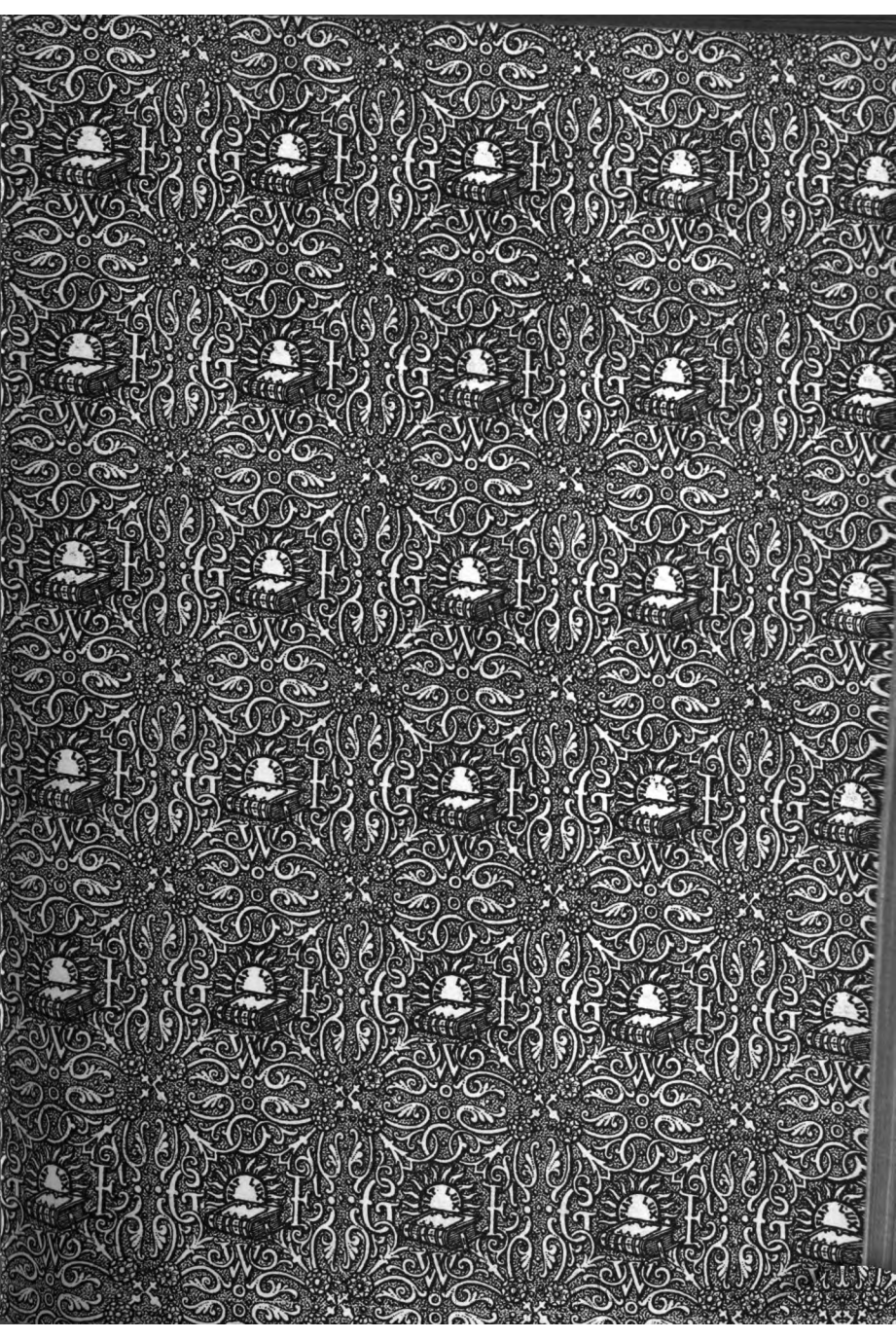
.854

Library of



Princeton University.

Request of
Laurance H. Bower
Class of '96



Price One Shilling per volume, 300 to 350 pages each.

Bound in cloth, 8 by 5½, uncut edges; also One Shilling and Sixpence in bevelled boards, red edges, and in various leather bindings.

The Ancient and Modern Library of Theological Literature.

The Volumes already published are:—

VOL.

1. The Confessions of S. Augustine.
2. A Kempis' Imitation of Christ.
3. George Herbert's English Poems.
4. Keble's Christian Year.
5. Wilberforce's Five Empires.
6. Andrewes' Sermon on the Incarnation.
7. Taylor's Holy Living.
8. Baxter's Saint's Rest. Vol. I.
9. Baxter's Saint's Rest. Vol. II.
10. Law's Serious Call.
11. Platina's Lives of the Popes. Vol. I.
12. Giles Fletcher's Victory of Christ.
13. The Orations of S. Athanasius.
14. The First Prayer Book of Edward VI.
15. The Whole Duty of Man.
16. The Second Prayer Book of Edward VI.

VOL.

17. Platina's Lives of the Popes. Vol. II.
18. Paley's Horæ Paulinæ.
19. Wilberforce's Practical View of the Religious System of Professed Christians.
20. The Apostolic Fathers. Vol. I.
21. Isaac Williams' The Cathedral.
22. The Apostolic Fathers. Vol. II.
23. Ken's Prose Works.
24. Pascal's Provincial Letters.
25. Apology of Justin Martyr.
26. Tertullian's Ecclesiastical History of the Second and Third Centuries.
27. Wall on Infant Baptism. Vol. I.
28. Wall on Infant Baptism. Vol. II.
29. Cur Deus Homo.
30. Hare's Victory of Faith.
31. Massillon's Sermons.

'We take this opportunity of commending this very useful series of reprints to our readers. In well-printed volumes, published at one shilling, it contains books as famous in their several ways as St. Augustine's "Confessions," "The Imitation of Christ," and Baxter's "Saint's Rest"; as useful as Wilberforce's "Five Empires"; as hard to meet with as Platina's "Lives of the Popes" and Law's "Serious Call."—*Guardian*.

'A marvellously cheap reproduction. This series will render accessible to many, works which have hitherto been beyond the reach of any but the few.'—*Church Quarterly Review*.

'The publishers of this series, determined to rival the publishers of cheap series of works in general literature, have begun an Ancient and Modern Library of Theological Literature, which in quantity and quality is certainly not behind the very best of its predecessors. If we compare it with "Morley's Universal Library," published by Routledge—a very meritorious series—we must give it the palm; for the same price (one shilling), we have about the same number of pages of a larger size, on better paper, and as well printed. Indeed, it is hardly conceivable that such a series should pay, and it is impossible that it should do so unless the circulation amounts to many thousands. We sincerely hope it may do so. There is certainly no lack of books at present; but it is a great matter to have books of sterling quality, like those which are to be comprised in this series, provided at a cost which is merely nominal. We wish all success to the enterprise.'—*Church Bells*.

LONDON:

GRIFFITH FARRAN OKEDEN & WELSH,

NEWBURY HOUSE,

AND AT SYDNEY.

Spt-
1890

A MANUAL. FOR CATECHISING.

BY THE SAME AUTHOR.

Crown 8vo, cloth, price 3s. 6d.,

Guild Addresses :

A Collection of Hints and Suggestions for Addresses to Guilds, and of over forty Models for the Way in which, and the Subjects on which, Guilds should be addressed.

Crown 8vo, cloth boards, price 2s. 6d.,

The Preacher's Promptuary of Anecdote :

Stories New and Old, Arranged, Classified, and Indexed for the use of Preachers, Teachers, and Catechists.

'Its Church tone is irreproachable. . . . A rare attribute of books of anecdote.'—*Literary Churchman*.

Cloth boards, price 3s. 6d.,

A Manual for Communicants' Classes.

Short Offices for use on ordinary occasions and before the Greater Festivals, together with very full Notes of Addresses on various aspects of the Holy Eucharist.

'The types of the Eucharist are specially well treated. We do not remember so perfect an arrangement for the instruction of classes carried out before.'—*Church Times*.

Office separately, paper, price 3d. ; cloth, 6d.

Crown 8vo, cloth boards, 3s. 6d.,

A Manual for Confirmation Classes.

Lectures and Sets of Questions for use of Catechists and Catechumens, with an Office for use at each Lecture.

'A useful book, the work of an experienced instructor.'—*Sunday School Chronicle*.

The Office and Questions, from the above, for distribution amongst the Catechumens, may be had separately, price 2d.

LONDON

GRIFFITH FARRAN OKEDEN & WELSH,

NEWBURY HOUSE,

AND AT SYDNEY.

A MANUAL
FOR
CATECHISING

with Stories and Illustrations

BY

REV. W. FRANK SHAW, B.D.

VICAR OF EASTRY, KENT

AUTHOR OF

'A MANUAL FOR COMMUNICANTS' CLASSES,' 'GUILD ADDRESSES,'

'THE PREACHER'S PROMPTUARY OF ANECDOTE,'

'BIBLE CLASS NOTES ON S. MATTHEW,'

ETC. ETC.



LONDON

GRIFFITH FARRAN OKEDEN & WELSH

NEWBERY HOUSE

AND AT SYDNEY

1890

YITRIVISU
YABBU
J. N. JOTSON

The Rights of Translation and of Reproduction are reserved.



TO

MY CHILDREN

THESE PAGES

CONTAINING STORIES WHICH THEY HAVE HEARD

AND

TRUTHS WHEREIN THEY HAVE BEEN INSTRUCTED

ARE AFFECTIONATELY

Dedicated

BY THEIR FATHER

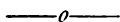
(RECAP)

DEC 10/1914

323037

5962
854

PREFACE.



THE following pages are put forth in the earnest hope that they will encourage some, who have hitherto shrunk from attempting the confessedly difficult, but most important and most useful, work of public Catechising in Church, to make the attempt.

Hearty acknowledgments are due to the author of *The Catechist's Manual* (published by Jas. Parker & Co.) for the assistance derived, in past years, from that valuable book, of which some echoes will doubtless be found in these pages. Whilst further, mention must be made of the great improvement to a monthly Children's Service which has resulted from the use of the Rev. M. Woodward's admirable *Children's Service Book*.

The plan adopted by the author has been, on the Sunday before the Children's Service, to place in the hands of his Sunday-School Teachers a paper of questions and answers, with some references for their own use and texts for the children to learn, asking them to teach them to their Class. This has generally been done with pains and care, and the efforts of the Parish Priest have been heartily and loyally seconded by his Teachers. Without such hearty co-operation the Catechist will be placed at a grave disadvantage. The Teachers proceed with their children to Church, see that they go to their places quietly and in order, and sit with their own Class. This enables

the Teachers to notice how the children answer the questions, and to give them marks accordingly. The children must, of course, occupy seats where the Catechist can approach them closely, and where they have a good and uninterrupted view of him.

It will be found a good plan for the Catechist (following the practice of that admirable catechist, the Rev. J. W. E. Bennett, of Frome) to walk about ; not remaining stationary in the pulpit, but drawing near to the children, moving up and down the aisle, going to every Class in turn, and putting to each some question suited to their capacity.

The Catechist must not be slavishly tied to his notes, but must be on the alert to seize an opportunity, and draw out the element of truth, it may be, even from some poor child's confused or blundering answer ; and so, instead of covering the child with confusion, lifting it up by encouragement to a higher level, and leading it to do better next time. Whilst the Catechist's chief and primary object must ever be the instruction of the children, he must not forget the presence of older persons.

In this *Manual* the texts referred to are meant to be looked out by the Teachers for their own information, and those only to be learned by the children the words of which are actually quoted, wholly or in part. Teachers of Infants must explain the whole lesson to them according to their capacities, and then select some short and easy questions and answers for them to learn : giving the Catechist a hint beforehand of what these little ones really know.

It only remains to mention that the Psalms are uniformly quoted from the Prayer Book Version, except where the letters A.V. indicate a reference to the

Authorized Version, and that the following contractions have been used :—

a.i.w. = as it is written.

cf. = compare.

f, m, l = the *former, middle, or latter* part of a verse.

R.V. = Revised Version.

May GOD mercifully accept and bless this attempt to fulfil His own words, 'Feed My lambs' !

W. F. S.

EASTRY VICARAGE,
SS. Simon and Jude's Day, 1889.

TABLE OF CONTENTS.

	PAGE
PREFACE,	ix
CONTENTS,	xiii
FORM OF SERVICE FOR CATECHISING IN CHURCH,	1
CATECHISING I. The Baptismal Covenant,	5
„ II. The first Privilege of the baptized,	7
„ III. The second and third Privileges of the baptized,	11
„ IV. Our threefold Promise—the Trinity of evil,	13
„ V. The Articles of the Faith,	17
„ VI. The State of salvation	21
„ VII. The Creed—why turn to East when saying it,	24
„ VIII. Belief in God,	28
„ IX. The Nature of GOD,	31
„ X. Our Blessed LORD—a Prophet, Priest, and King,	35
„ XI. The Incarnation,	39
„ XII. The Nativity,	42
„ XIII. Our Blessed LORD's Sufferings,	45
„ XIV. The Crucifixion,	49
„ XV. The Death and Burial,	53
„ XVI. The Descent into Hell,	57
„ XVII. The Resurrection,	60
„ XVIII. The great Forty Days and the Ascension,	63
„ XIX. Our Blessed LORD at the Right Hand of GOD,	67

	PAGE
CATECHISING XX. Our LORD'S Second Coming in Glory, .	70
„ XXI. The LORD the Holy Ghost, . . .	74
„ XXII. The Holy Catholic Church, . . .	77
„ XXIII. The Communion of Saints. The For- giveness of sins, . . .	80
„ XXIV. The Resurrection of the body, . . .	84
„ XXV. The Life Everlasting, . . .	88
„ XXVI. The Ten Commandments, . . .	91
„ XXVII. The first Commandment, . . .	94
„ XXVIII. The second Commandment, . . .	97
„ XXIX. The third Commandment, . . .	100
„ XXX. The fourth Commandment, . . .	104
„ XXXI. The fifth Commandment, . . .	108
„ XXXII. The sixth Commandment, . . .	111
„ XXXIII. The seventh Commandment, . . .	114
„ XXXIV. The eighth Commandment, . . .	117
„ XXXV. The ninth Commandment, . . .	121
„ XXXVI. The tenth Commandment, . . .	124
„ XXXVII. Prayer, . . .	127
„ XXXVIII. The LORD'S Prayer—its parts—the Address, . . .	131
„ XXXIX. The Seven Petitions—the first Petition, .	135
„ XL. The second Petition, . . .	138
„ XLI. The third Petition, . . .	142
„ XLII. In earth as it is in Heaven, . . .	146
„ XLIII. The fourth Petition, . . .	149
„ XLIV. The fifth Petition, . . .	152
„ XLV. The sixth Petition, . . .	155
„ XLVI. The seventh Petition, . . .	158
„ XLVII. The Doxology, . . .	162
„ XLVIII. The Sacraments, . . .	165
„ XLIX. The Sacraments, . . .	169
„ L. The outward part of Holy Baptism, .	172

TABLE OF CONTENTS.

xv

	PAGE
CATECHISING LI. The inward part of Holy Baptism, .	175
„ LII. What is required of persons to be baptized,	177
„ LIII. The Baptism of infants,	180
„ LIV. The Holy Communion,	183
„ LV. The outward part of the Holy Com- munion,	187
„ LVI. The inward part of the Holy Communion,	190
„ LVII. The benefits of Holy Communion, .	194
„ LVIII. The necessity of Holy Communion, .	197
„ LIX. The preparation required for Holy Communion,	200
INDEX OF SUBJECTS,	203
INDEX OF TEXTS,	214
INDEX OF STORIES,	221

Form for a Children's Service.

[*The parts of the Service printed in dark letters are to be said by the Children and Congregation: and it is hoped that every one will make the responses with a good courage. (Psalm xxxiii. 3.)*]

All standing, the Priest shall say,

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. **Amen.**

Priest. O LORD, open Thou our lips.

4 *Children.* And our mouth shall shew forth Thy praise.

Then shall a HYMN be sung: after which the Priest shall say,

Let us pray.

Then shall be sung a METRICAL LITANY according to the Season, all kneeling.

Here, all standing up, the Priest shall say,

O praise the LORD with me:

Children. And let us magnify His Name together.

Then shall be said or sung the Apostles' Creed by the Priest and the people.

I BELIEVE in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

A

I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

Priest. The LORD be with you.

Children. **And with thy spirit.**

Here shall follow THE CATECHISING, the Children sitting: and the Catechising being ended, there shall follow

A HYMN.

Then the Priest, Children, and people, shall say the Lord's Prayer.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. **Amen.**

ALMIGHTY God, Who hast given us Thy only-begotten Son to take our nature upon Him, and [as at this time] to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord JESUS Christ, Who liveth and reigneth with Thee and the Same Spirit, ever One God, world without end. **Amen.**

O ALMIGHTY God, Who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through JESUS Christ our Lord. **Amen.**

O EVERLASTING God, Who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as Thy holy Angels alway do Thee service in heaven, so by Thy appointment they may succour and defend us on earth; through JESUS Christ our Lord. **Amen.**

A HYMN may here be sung.

Then shall the Priest let them depart with this Blessing:

UNTO God's Gracious Mercy and protection we commit you. The Lord bless you and keep you. The Lord make His Face to shine upon you, and be gracious unto you. The Lord lift up His Countenance upon you, and give you Peace both now and evermore. **Amen.**



CATECHISING I.

1. How many parts are there in the Catechism ?

The Catechism may be divided into five parts.

2. What are these five parts of the Catechism ?

(The Catechist should tell them off on his fingers, and make the children do the same.)

- i. The Baptismal Covenant.
- ii. The Creed and its explanation.
- iii. The Ten Commandments and their explanation.
- iv. The Lord's Prayer and its explanation.
- v. The two great Sacraments of the Gospel and their explanation.

3. How many kinds of name have we ?

We have two kinds of names — our *Christian* name, or names, given at our Baptism, and our *surname* [or additional name, *supra nomen*] taken from our parents.

4. When the Catechism asks *What is your name?* which of these names is meant ?

The Catechism speaks of our Christian name.

5. Was much importance attached to the giving of names in ancient times ?

In ancient times names were not given lightly, carelessly, or at haphazard, but much importance was attached to the naming of children.

6. Mention an instance in the New Testament in which there was a difference of opinion amongst the relations of a child as to what he should be called.

The relatives of S. John Baptist would have called him Zacharias after the name of his father: but 'his mother answered and said, Not so; but he shall be called John,' etc. (Let children learn S. Luke i. 59/ to 63/ inclusive.)

7. Do we read of God's changing the names of any whom He blessed and honoured ?

God changed the names of Abram to Abraham, Sarai to Sarah, Jacob and others. Gen. xxxii. 28, 'And He said, thy name shall be called no more Jacob, but Israel,' etc.

Also God gave names to certain men before their birth, and foretold how they should be called. Whilst a *new name* is one of the promised rewards in the Book of the Revelation (ii. 17, iii. 12).

8. Tell me of any persons who received their name before they were born.

Ishmael, Isaac, Solomon, Josiah, Cyrus, S. John Baptist (S. Luke i. 13, 'Thou shalt call his name John'), and our Blessed Lord Himself (S. Matt. i. 21, 'Thou shalt call His Name JESUS, for He shall save His people from their sins'), received their names before their birth.

9. How are our Christian names full of meaning?

i. Our Christian names are full of meaning, because they were given to us when we were taken into Covenant with God, and grafted into the Body of Christ's Church, when God's minister said, 'N. or M., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.'

10. **What does the Hymn say about this?** [See Hymn below.]

11. **What other reason do you give to shew that our Christian names are full of meaning?**

ii. Again, our Christian names, being given to us as the members of Christ's mystical Body, are written in the Lamb's Book of Life—Philipp. iv. 3, 'Whose names are in the Book of Life' [cf. Rev. iii. 5, xiii. 8, xxi. 27], Heb. xii. 23, 'The firstborn which are written in heaven.'

12. **How are we taught that God knows us and thinks of us separately, distinguishing each one by his name?**

Our Blessed Lord has taught us that He thinks of each one of us by His name; when speaking of Himself as the Good Shepherd, He said, 'He calleth His own sheep *by name*' (S. John x. 3).

13. **What duty should the baptized be reminded of by their Christian name?**

Our Christian name ought to remind us that we must live worthy of our Baptismal name (Eph. iv. 1, 'I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called'), and the danger of being cast off and disowned by Christ at last [S. Matt. vii. 22, 23, S. Luke xiii. 25, 26, 27], Rev. iii. 5, 'He that overcometh I will not blot his name out of the Book of Life.'

Verses to be learned.

'We were only little babies,
Knowing neither good nor harm,
When the Priest of God most Holy
Took us gently in his arm;
And he sprinkled our young faces
With the water pure and bright,
And he signed our Saviour's token
On our little foreheads white,
In the Name of God the Father,
Of the Son and Holy Ghost,
He baptized us then and made us
Soldiers in our Master's host.'—*Mrs. Alexander.*

Story.—'Napoleon and the Private Soldier,' in *Pr. Prompt. of Anc.* p. 29.

CATECHISING II.

1. What is the first part of the Catechism about?

The first portion of the Catechism is about the Christian's Covenant.

2. What do you mean by the word *Covenant*?

The word *Covenant* means a solemn agreement between two persons, whereby each agrees and promises to do certain things.

3. Who are the two parties to the Christian Covenant?

The two parties to the Christian Covenant are God and man.

4. When do we enter into the Christian Covenant? and when is it formally signed and sealed?

At our Baptism we entered into Covenant with Almighty God: and it was then, as it were, formally signed and sealed.

5. What does God promise on His part to do for us at our Baptism?

At our Baptism God *promises to make*—and *does then and there make*—us, members of Christ, the children of God, and inheritors of the kingdom of heaven.

6. What do we promise, on our part, to do for God?

At our Baptism we promise 'to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; to believe all the Articles of the Christian Faith; and to keep God's Holy Will and Commandments, and to walk in the same all the days of our life.'

7. Put this shortly.

We promise to fight against God's enemies: to believe His Truth: and to do His Will.

Or shorter still, We promise Repentance: Faith: and Obedience.

8. What is the first thing which God does to us, and what is our first great privilege as baptized Christians?

At our Baptism God makes us members of Christ, actual limbs of His Body, for 'we are members of His Body, of His Flesh, and of His Bones' (Eph. v. 30), we are 'very members incorporate in His mystical Body.'

9. How are we united to Christ, grafted into Him, and made members of His body?

We are united to Christ and made one with Him, grafted into His stem, and made members of His Body, by the grace of God the Holy Ghost, working in His Baptism, for 'it is the Spirit that quickeneth'

(S. John vi. 63). He is the Lord, the Life-giver, Who unites us to Christ; and 'He dwelleth with you and shall be in you' (S. John xiv. 17).

10. What means does God use for uniting us to Christ?

The means God uses for uniting us to Christ is the Sacrament of Holy Baptism, for 'by One Spirit are we all baptized into One Body' (1 Cor. xii. 12, 13), 'for as many of you as have been baptized into Christ have put on Christ' (Gal. iii. 27).

11. How is this union described in Holy Scripture?

Our union with Christ is spoken of in Holy Scripture under these three figures, viz.—

- i. The Body and its members.
- ii. The Vine and its branches.
- iii. The Building and its stones.

12. How is the Church, the blessed company of all faithful people, compared to the body?

S. Paul says, 'He is the Head of the Body, the Church,' Col. i. 18, and cf. Eph. i. 22, 23; and again, 'Ye are the Body of Christ and members in particular' (1 Cor. xii. 27).

13. How is the Church compared to a tree?

Our Blessed Lord saith, 'I am the Vine, ye are the branches' (S. John xv. 5).

[Where note that whilst other trees are useful in a variety of ways, the vine is of no use whatever except it bear fruit. Thus we are told of the date-palm that the *trunk* serves for beams, either entire or split in half: of the *branches* are made wicker-baskets, bedsteads, coops, and ceilings of rooms, answering every purpose for which laths or any thin woodwork is required: the *leaves* are converted into mats, brooms, and baskets; of the *fibrous tegument* at the base of the branches, strong ropes and mats are made, and even the thick *ends of the branches* are beaten flat and formed into brooms. Besides the *lowsbgheh* (toddy made of sap from the crown of the trees), brandy, wine, and vinegar are made from the *fruit*; and the quantity of saccharine matter in the dates might be used in default of sugar or honey.]

14. How is the Church likened to a building?

S. Peter says, 'Ye also as living stones are built up a spiritual house' (1 S. Pet. ii. 5); and S. Paul tells us that we are 'built upon the foundation of the Apostles and Prophets, JESUS Christ Himself being the Chief Corner Stone' (Eph. ii. 20).

Verses to be learned.

'Blessed city, Heavenly Salem,
Vision dear of peace and love,
Who of living stones art builded
In the height of Heaven above.

Many a blow and biting sculpture
 Polished well those stones elect,
 In their places now compacted
 By the Heavenly Architect,
 Who therewith has willed for ever
 That His palace should be decked.

Christ is made the sure Foundation,
 Christ the Head and Corner Stone,
 Chosen of the Lord and precious,
 Binding all the Church in one.
 Holy Zion's help for ever,
 And her confidence alone.

—*Hymns A. & M.* 396.

Illustrations.—When promises were made of old they were confirmed and ratified by some outward and visible token—merchants shook hands over a bargain—lovers broke a piece of money and each kept half of it in token of their plighted troth. So Holy Baptism is the sign and seal and token of the Covenant betwixt God and man : but it is much more than this. It is a sure means and channel for conveying to us the Grace of God. God *gives* us His Grace, but we must *use* it. He will help us, but we must do our part and work with His Grace, trying and trying, and trying again and persevering to the end. Let me tell you a story about perseverance.

Stories.—More than twelve hundred years ago (A.D. 636) there was a little boy named Isidore, who, I am sorry to say, was not very fond of his books and of learning. At last, wearied and disgusted with the drudgery of learning—and remember, my children, there is no short and easy cut to the house of knowledge—Isidore thought he would free himself from books and lessons. Accordingly, early one morning he ran away from school, and wandered out into the wide world : and then as the sun grew hot he sat down to rest beside a little spring that gushed out clear and sparkling over a rock. And as he rested in the shade watching the rushing water, he noticed that the continual dropping of the water had worn away a large hollow in the stone beneath the jet. And as he watched and wondered, pondered and watched, those dropping waters were to him what the Bow Bells of London were to Dick Whittington in the after time when they cried—

*Turn again, Whittington,
 Lord Mayor of London !*

So these pattering waterdrops seemed to cry aloud to him—

*Cheer up, Isidore !
 Persevere evermore,
 Till thou win clerkly lore.*

And he thought within himself, that if the light rain of the spring could scoop out the hard heart of the stone, then assuredly constant perseverance would at last overcome his natural dislike to, and difficulty in, learning. Accordingly, he went back to school, tried hard to learn and persevered, and in time became an accomplished Greek scholar.

Baptismal Grace sometimes seems to lie dormant. It is there—like the poppies which deep ploughing brings to the surface—but it wants bringing out by use. A man once had an ancient carved chest left him as a legacy. The chest contained a very valuable and precious jewel. But it was not until the man had had the chest for many years that he discovered his precious treasure. God has given you, my children, the jewel and treasure of His Grace, albeit in the earthen vessels (2 Cor. iv. 7) of our bodies. Don't forget that you *have* this treasure—your Baptismal Grace—don't live as if you had no such treasure. Use it and increase it! As use strengthens and brings out the muscles, so use increases Grace. 'Unto him that hath shall be given, and he shall have more abundantly.'

CATECHISING III.

1. What is our second great Privilege as baptized Christians ?

As the first great privilege of Holy Baptism is that we are thereby made *members of Christ*, so the second is that we are made *the children of God*.

2. How are we the children of God ?

Because our Blessed Lord is *the Son* ('This is My Beloved Son, in Whom I am well pleased,' S. Matt. iii. 17), and we are members of Him (Eph. v. 30), and He is not ashamed to call us brethren (Heb. ii. 11 ; saying, 'Go to My brethren and say unto them,' etc., S. John xx. 17) : therefore as His brethren, we are *the children of God* ('Ye are all the children of God by faith in Christ JESUS,' Gal. iii. 26, 27).

3. In what relation do baptized Christians stand to God ?

All baptized persons are *children* of our Father which is in Heaven. I 'will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty' (2 Cor. vi. 18).

4. Does God treat us as His children ?

Yes, God treats us as His children, and we should treat Him as our Father.

5. How does God treat us as His children ?

God treats us as His children, by—

i. Allowing us to *call him Father*—'Our Father which art in Heaven,' S. Matt. vi. 9, S. Luke xi. 2 [cf. S. John xx. 17] ; Gal. iv. 6, 'Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.'

ii. *Pitying* us as a Father—'Like as a father pitieth His children, so the Lord pitieth them that fear Him' (Ps. ciii. 13, A.V.).

iii. *Protecting* us as a Father—'Holy Father, keep through Thine own Name those whom Thou hast given Me' (S. John xvii. 11).

iv. *Providing* for our wants as a Father—'If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in Heaven,' etc. (S. Matt. vii. 11).

v. *Correcting* us as a Father—'If ye endure chastening, God dealeth with you as with sons' (Heb. xii. 7).

6. Are we treating God as our Father ? Think of the Fifth Commandment, and tell me how we ought to treat our Heavenly Father ?

God says, 'A son honoureth his father, and a servant his master : if then I be a Father, where is Mine honour ?' (Mal. i. 6). We should love, honour, worship and obey our Heavenly Father.

Let us try to imitate our dear Lord, our Elder Brother, in Whom the Father is always well pleased; remembering that we may always count upon His sympathy and His help.

7. What is our third great Christian Privilege?

Our third great privilege as baptized Christians is that we are 'inheritors of the Kingdom of Heaven.'

8. What is another and shorter word for *inheritor*?

The word *heir* means *inheritor*.

9. How are we *heirs* of the kingdom of Heaven?

Christ our Lord is *the Heir* ('This is the Heir,' S. Matt. xxi. 38, 'Whom He hath appointed Heir of all things,' Heb. i. 2): and as the children of God we become fellow-heirs with Christ—'If children, then heirs; heirs of God, and joint-heirs with Christ' (Rom. viii. 17).

10. What do you mean by the Kingdom of Heaven?

The Kingdom of Heaven may mean either—

- i. God's Kingdom of Grace on earth—the Catholic Church;
- ii. or, God's Kingdom of Glory in Heaven hereafter.

Of the first we become members at our Baptism: of the Kingdom of Glory hereafter we are 'heirs through hope;' nay more! in a certain sense are already partakers, for the Apostle saith, 'Ye are come unto Mount Sion,' etc. (Heb. xii. 22, 23, 24).

11. Tell me some of the joys and glories of Heaven.

There will be no pain or suffering (Rev. xxi. 4): crowns of glory (Rev. ii. 10; 2 Tim. iv. 7, 8): light (Rev. xxii. 5): fulness of joy (Ps. xvi. 11): the Presence of Christ (Rev. xxii. 4; 1 S. John iii. 2).

As heirs of Heaven our 'treasure' should be there now.

Verses to be learned.

'Jerusalem the golden.'—*Hymns A. & M.* 228.

'Light's abode, celestial Salem,
Vision whence true peace doth spring,
Brighter than the heart can fancy,
Mansion of the Highest King;
Oh, how glorious are the praises
Which of thee the prophets sing!

There no cloud nor passing vapour
Dims the brightness of the air;
Endless noonday, glorious noonday,
From the Sun of suns is there;
There no night brings rest from labour,
For unknown are toil and care.'

—*Hymns A. & M.* 232.

Stories in Illustration.—'The little Scotch Boy and his Father,' and 'My Father's at the Helm,' in *Pr. Prompt. of Anec.* pp. 25, 29.

CATECHISING IV.

1. What three promises did we make when we entered into Covenant with God at our Baptism?

We promised at our Baptism—

- i. *to renounce* the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh;
- ii. *to believe* all the articles of the Christian Faith;
- iii. *to keep* God's holy will and commandments, and walk in the same all the days of our life.

2. Tell me again *shortly* what we have promised.

We promised $\left\{ \begin{array}{l} \text{To renounce,} \\ \text{To believe,} \\ \text{To obey,} \end{array} \right\}$ as we ought to do;

or, we promised Repentance : Faith : Obedience.

3. What are the three enemies of the soul?

The three enemies of the soul are the Devil, the world, and the flesh.

4. What is 'the trinity of evil'?

The 'trinity of evil' consists of the Devil, the world, and the flesh.

5. What are the three great ways in which we are apt to be turned aside from God's service?

We are apt to be turned aside from God—

- i. by being led to copy the devil's bad *example*;
- ii. by the *allurements* of the world;
- iii. by the sinful *desires* of the flesh (*i.e.* of our bodies).

6. What did our Blessed Lord say to the Jews about their copying the devil's example?

Our Lord said to the Jews, 'Ye are of your father the devil, and the lusts of your father ye will do' (S. John viii. 44).

7. How is the *world* dangerous to the soul?

The world is a deadly enemy to the soul, because 'if any man love the-world, the love of the Father is not in him' (1 S. John ii. 15).

8. How are the lusts of the *flesh*—the desires of our bodies—dangerous to the soul?

The lusts of the flesh are deadly to the soul—

- i. because 'the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other' (Gal. v. 17);
- ii. because these 'hurtful lusts . . . drown men in destruction and perdition' (1 Tim. vi. 9);

iii. because even an Apostle could say, 'I keep under my body, and bring it into subjection, lest that by any means . . . I myself should be a castaway' (1 Cor. ix. 27).

9. Who is our chief enemy?

Our chief enemy is Satan—'your adversary the devil' (1 S. Pet. v. 8).

10. How did Satan assault the first Adam?

Satan tempted and assaulted the first Adam by 'the lust of the flesh, and the lust of the eyes, and the pride of life' (1 S. John ii. 16). Thus he assaulted them with—

i. the lust of the flesh—by tempting with that fruit which was 'good for food' (Gen. iii. 6);

ii. the lust of the eyes—by alluring with fruit which was '*pleasant to the eyes*';

iii. the pride of life—by suggesting 'ye shall be as gods' (Gen. iii. 5), and that the 'tree was *to be desired to make one wise*.'

11. How did Satan assault the Second Adam?

Satan assaulted our Blessed Lord, the Second Adam, by—

i. the lust of the flesh—'command that these stones be made bread' (S. Matt. iv. 3);

ii. the lust of the eyes—'*all these things* [the kingdoms of the world and the glory of them] will I give thee,' etc. (S. Matt. iv. 9);

iii. the pride of life—'cast Thyself down, for it is written,' etc. (S. Matt. iv. 6).

12. What is the meaning of the word *renounce*?

The word *renounce* means to 'break off with,' 'have no fellowship with' (Eph. v. 11), but war against.

Hymn or Verses to be learned.

'The world, the flesh, and Satan's rage,
Their differing wars against us wage;
And when their phantom hosts come on,
The Sabbath of the heart is gone.'

—Cf. *Hymns A. & M.* 91, first two verses; 182, two middle verses.

Stories and Illustrations.—Let me tell you a story of what happened more than a hundred and fifty years ago, which may teach us how to resist the *world*. Down far away in the west of Wales, close to that rocky and dangerous coast, where rages a ceaseless battle between the everlasting rocks and the restless sea, there lived a poor orphan girl. Kate was the servant of the village inn, poor and ignorant, but knowing the Creed and the Lord's Prayer, and trying to act up to the little knowledge which she had. Her master and most of the villagers were *wreckers*, only too glad to lure vessels on to their dangerous coast, and to profit by their destruction. Kate herself had often carried a lantern on the cliffs on a dark night, walking to and fro, to make appear like some ship's light. But she had heard a sermon in which the parish priest had denounced this shameful

practice of wrecking ; and she had made up her mind that, come what would, and cost her what it might, she would never again help on this sin of murder. And now a fearful storm is raging over the whole West of England, and her master tells her to take her lantern and go on to the Worm's Head, walk up and down on the edge of the cliff, and show the light. She prepares herself accordingly, and sallies forth into the dark night. But she is determined not to do the wicked thing she has been sent to do. She knows that blows and ill-usage and harsh words await her if she does not obey her orders, and she sits down and has a good cry. The *world*, her world in which she lives, approves of wrecking ; but God's Holy Spirit is working within her, and she determines to resist the evil and the good to do. She makes her way inch by inch amid the raging tempest of that fearful night to the Worm's Head, where stood a large pile of wood and turf which had been placed there as a beacon. Just then there was a flash of light out at sea, and the heavy boom of a gun. At once she carefully and cautiously lit the beacon, saying, ' They may kill me if they like, but I will do it ! ' Presently it caught fire, and a huge flare rose up to heaven. The vessel saw the blaze, stood off from the land, and escaped destruction. What became of Kate none ever knew ; her body was washed ashore a few days afterwards and quickly buried. But they *did* say that there was a deep black mark on her forehead, as though she had met with violence. She had dared to do right, had resisted the world, not counting her life dear unto herself, and had saved that vessel and the lives on board at the cost of her own. So, too, Daniel resisted the *world*, dared to do right, and prayed to God three times a day as he did aforetime, though he knew it was at the risk of his life (Dan. vi. 7-11).

So again, a few years ago there was in California a young man who had tried his hand first at mining, and then at various other things, but without success, and was now much straitened in circumstances, hardly knowing where to turn or what to do. Poverty and adversity make us acquainted with strange neighbours ; and when most sorely pinched, one into whose company he was unavoidably thrown, a well-known desperado, proposed to him that they should agree together to make a joint attack upon the mail. His new-found friend showed him how it could be done very easily, with little risk, and would result in certain wealth. He refused to have anything to do with it. His desperate acquaintance asked him three several times, and on his steadily refusing, threatened to ' do for him.' Yet, hard pressed as he was, he felt he could not do this deed of wickedness and sin against God. Accordingly, he kept as much as possible out of the man's way. But one morning, when he had received a letter from England telling him to come home, and enclosing money for his journey, as he was walking in the street, a horseman dashed up, drew a revolver from his holster and shot him, wounding him mortally ; then wheeling round, he set spurs to his horse, tore away like the

wind, and was soon seen, far out of reach, galloping up the mountain's side. Before he breathed his last, dying in his integrity, the young Englishman gave the reason in few words for the attack upon him.

Let us learn also to resist the *flesh*. In that old-world story of the Wanderings of Ulysses, we are told how once upon a time he came to a certain island where dwelt an enchantress named Circe. She set a sumptuous banquet of various dainty meats before Ulysses and his hungry companions, of which they ravenously partook, whilst Ulysses, fearing treachery, ate nothing. In the midst of the feast the enchantress suddenly waved her wand over those who had yielded to the lusts of the flesh, the cravings of appetite, and turned them into swine; but when she waved her wand over Ulysses it had no effect, because he had not eaten of her dainty meats, and he remained unchanged. Then drawing his sword he attacked her, and compelled her to restore his companions to their own proper human shape. So, too, we read of Daniel (Dan. i. 8-17), how he and his three companions resisted the lusts of the flesh, and lived on pulse rather than defile themselves by eating of the king's meat and wine.

'What men hath done, man can do.' Go thou and do likewise. Fight manfully against the devil, the world, and the flesh; for Christ hath said (2 Cor. xii. 9); and (Phil. iv. 13).

CATECHISING V.

1. What was the second promise and vow which we made at our Baptism ?

At our Baptism we promised secondly to believe all the Articles of the Christian Faith.

2. What do you mean by the *Articles of the Faith* ?

By the *Articles of the Faith* we mean the several *little parts* which go to make up that one great whole, 'the Faith once for all delivered to the Saints' (S. Jude 3).

3. Where are the *Articles of the Faith* to be found ?

All the Articles of the Christian Faith are contained in the three Creeds.

4. What are the names of the Three Creeds ?

The three Creeds of the Universal Church are the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.

5. Why do I refer you to the Creed for the *Articles of the Faith* ?

Because a Creed, symbol or password amongst Christians, or 'form of sound words' (2 Tim. i. 13), was in use amongst the Christians for some quarter of a century (twenty-five years) before the earliest of the writings of the New Testament.

6. Can all the *Articles of the Faith* be found in the Bible ?

All the Articles of the Faith—'those things which are most surely believed amongst us' (S. Luke i. 1), the 'things which a Christian ought to know and believe to his soul's health,' and which the Church has gathered up for us into the Creeds—'may be proved by most certain warrants of Holy Scripture,' Article viii.

7. What have the Creeds and the Bible in common ?

The Creeds and the Bible have this in common—the same source, fount, and origin, viz. the Revelation of God, whereby holy men of old spake and wrote as they were moved by the Holy Ghost.

8. Which was in existence first, the New Testament or the Church ?

The Church was first formed and sprang into existence on the Day of Pentecost, then the various books of the New Testament were written at various times before A.D. 100. Our Blessed LORD 'began to do and to teach' (Acts i. 1); and His Church took up His work, making disciples of all nations, baptizing them, and *teaching* them to observe all things whatsoever the LORD had commanded (S. Matt. xxviii. 19, 20).

9. How ought we to believe the several parts of the Faith?

We ought to believe *all the Articles of the Christian Faith* with the head and with the heart.

10. Will the belief of the head without the belief of the heart avail us?

Head belief without heart belief will only work our greater condemnation. For 'thou believest that there is one GOD... the devils also believe and tremble' (S. Jas. ii. 19). And it is 'with the *heart* man believeth unto righteousness; and with the mouth confession is made unto salvation' (Rom. x. 10).

11. Whence comes this true belief?

The beginning of all true Belief is the gift of GOD, part of our second baptismal privilege. 'Ye have received the Spirit of Adoption whereby we cry Abba, Father' (Rom. viii. 15). JESUS is the Author and Finisher of our Faith (Heb. xii. 2); and it strengthens with use, for 'then shall we know if we follow on to know the LORD' (Hos. vi. 3).

12. What is our third Baptismal promise?

The third promise made at our Baptism was to keep GOD's Holy Will and Commandments and walk in the same all the days of our life.

13. Why do you say *Walk in the same*?

We say *walk in the same*, because GOD's Commandments are the only Pathway of Safety, and the Psalmist says, 'I will run the way of Thy commandments when Thou hast set my heart at liberty' (Ps. cxix. 32).

Verses to be learned.

'What time the evening shadows fall,' etc., *Hymns A. & M.* 216, the first two and the last verses.

'Elect from every nation,
Yet One o'er all the earth,
Her charter of salvation,
One LORD, ONE FAITH, One Birth.
One Holy Name she blesses,
Partakes one Holy Food,
And to one hope she presses
With every strength endued.'

—*Hymns A. & M.* 215.

Stories in illustration.—In early days, when Christians were everywhere spoken against, were fiercely persecuted, and went in peril of their lives, they were obliged to take precautions lest spies should get into their assemblies and betray them to the heathen. Hence they jealously guarded the Creed, taught it to the catechumens only on the eve of Baptism, and that, too, by word of mouth, lest this Symbol of

the Faith, *this Christian password*, should fall into the hands of the heathen, and be used for getting in stealthily into their assemblies.

But perhaps you say, *What is a password?* Let me show you by a story. In the days when there was a great deal of smuggling going on all round the coast, and encounters between the smugglers and 'the preventive men' were fierce and frequent, it so happened that a young officer of the coastguard had rendered great and important service in private life to a man whose name was unknown to him, but whom he more than half suspected to be engaged in smuggling. This man told him that if ever he should be captured by the smugglers or be in any danger among them, if he used this password, '*How's the wind?*' The wind is out. *Then I had better get out of the wind.*' it would at once insure his safety. He thanked the man, made a memorandum of it, and they parted. Months passed on, and he had completely forgotten the circumstance, when one dark night he received information that a valuable cargo was about to be 'run' at a lonely spot on the coast. He collected his men and at once went there, to find that his information was correct, but that the smugglers were there in great force and were well armed. He at once tried to seize them, but instead of running away, they stood their ground, and closed with him and his men in deadly struggle. One of the smugglers was shot, but the officer of the coastguard and his men were soon overpowered, bound, blindfolded, and carried off they knew not whither. All was done in silence and with great rapidity. When he had recovered sufficiently from his surprise to notice what was going on about him, he thought they were ascending a hill, next that he was being led along a narrow path on the edge of the cliffs, for he could hear the waves dashing on the beach far below, and then he thought he overheard a discussion as to whether it would not be the better way to throw him over the cliff. Suddenly the password once given to him by the mysterious stranger flashed into his mind, and he said to the man who was leading him, '*How's the wind?*' The man answered, '*The wind is out.*' '*Then, if so,*' said the officer, '*I had better get out of the wind.*' 'A pity you did not tell us that before, sir,' said the smuggler, 'for it would have saved you and us a great deal of trouble.' Then, to a companion, 'I say, Bill, this is the gentleman we were told about.' Then the party stopped, and the officer was aware of a hurried whispered consultation; at the end of which the leader of the party came to him and said, 'I am glad you spoke, sir; but it is a pity you did not give the *password* before, as we had received special instructions about you. You shall be taken care of, but you must excuse us if we keep you blindfolded a little longer.' He was then taken in a different direction, his arms were unbound, and at length, after he fancied that he could detect frequent changes of guides, he found he was being driven along in a cart. When a certain point was reached, his eyes were unbandaged, and he found his guide was an old deaf woman. After a time he reached a part of

the country which he knew, and so made the best of his way home. But he always attributed his escape from being thrown over the cliffs to his knowledge of the *password*.

Faith.—The story is told of a poor unlearned Christian peasant, who encountered a heathen philosopher, and, being strong in Faith, triumphed over the other's learning. For the philosopher had challenged the assembled Fathers of a synod to silence him, but was put to shame by the simple faith of the peasant, who said, 'In the Name of our Lord JESUS Christ I command thee to be dumb!'—and so the philosopher suddenly became, and retired discomfited.

Use strengthens.—Once upon a time an English giant, who had been going about the country exhibiting various feats of strength, saw at a railway station some archers who had been to an archery meeting and were returning home. He laughed at them for playing with such childish things as bows and arrows, and thoroughly ridiculed them, until a crowd gathered. At last one of the archers spoke out. 'It is all very well for you to laugh at us, and call archery child's play: but I don't believe you can draw an arrow to the head, strong as you may be.' 'Oh, can't I though? You shall soon see!' Accordingly, they gave him an unbent bow. He bent it, took an arrow, and tried to draw it to the head, but without avail. He did not know how to do it. Then the archer took a good clothyard arrow, fitted it to the string, and drew it easily to the head; for he drew the arrow to his ear, whilst the giant only drew it to his chest. So practice makes perfect; and in the spiritual life as well as in the natural, use strengthens our faculties.

CATECHISING VI.

1. What three promises were made for us at our Baptism ?

Our Godfathers and Godmothers did promise and vow three things in our name :—

First, that we should *renounce* the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh ;

Secondly, that we should *believe* all the Articles of the Christian Faith ;

And thirdly, that we should *keep* GOD's holy Will and Commandments, and walk in the same all the days of our life.

2. Tell me what we have promised, shortly, in few words.

We have promised { i. to renounce, }
 { ii. to believe, } as we ought to do : for ' we

are created in Christ JESUS unto good works, which GOD hath before ordained that we should walk in them ' (Eph. ii. 10).

3. Do you not think that you are bound to believe and to do as was promised for you ?

Yes, verily [truly, indeed], and by GOD's help so we will. And we heartily thank our Heavenly Father that He hath called us to this state of salvation through JESUS Christ our Saviour. And we pray unto GOD to give us His Grace that we may continue in the same [state of salvation] unto our lives' end.

4. What is this *state of salvation* unto which you have been called ?

We have been called unto and placed in a State of Grace, of Privilege, of Opportunity—in which we *may* be saved ; yea, in which we *shall* be saved, ' if we continue in His goodness ' (Rom. xi. 22).

5. What is this state or place of salvation called ?

The state of salvation unto which we have been called and in which we are placed is the One, Holy, Catholic, and Apostolic Church : the Body of Christ ; the Ark of Christ's Church ; the Fold of the Good Shepherd.

6. When were we placed in this state of salvation ?

We were placed in this state of salvation at our Baptism—' according to His mercy He saved us by the washing of Regeneration and Renewing of the Holy Ghost ' (Tit. iii. 5).

7. Do you mean to say that every baptized person is certain to be saved ? or that Baptism alone makes us sure of Heaven ?

No; our Baptism does not make us absolutely *sure* of getting to Heaven at last. **What does it, then?** Holy Baptism places us in a *state of salvation* in which we are *being saved* if we continue therein, in which we are 'enlightened, have tasted of the Heavenly gift, are made partakers of the Holy Ghost, have tasted the good Word of GOD and the powers of the world to come' (Heb. vi. 4, 5).

8. But does not the Apostle say, 'Ye are come unto Mount Sion, and unto the city of the Living GOD, the Heavenly Jerusalem,' etc. (Heb. xii. 22-25)?

Yes, because our Baptism makes us members of Christ (Eph. v. 30). 'Now in Christ JESUS we who sometimes were far off are made nigh' (Eph. ii. 13) unto GOD and unto Heaven.

9. How do the baptized come unto Heaven now?

On the feet of Faith we come unto Mount Sion; on the wings of the soul we ascend in heart and mind into Heaven; by Faith we sit in heavenly places (Eph. ii. 6).

10. Since GOD has placed us in a state of salvation, what have we to do?

Because GOD of His goodness has placed us in a *state of salvation*, therefore our duty is to abide and continue in that state. 'Abide in Me and I in you,' etc. (S. John xv. 4).

11. How can we abide in this state of salvation?

'If thou wilt enter into life, keep the commandments' (S. Matt. xix. 17); cf. S. John xiv. 21, 23.

12. How can we keep Christ's commandments?

We can abide in His commandments only by GOD's help and Grace—'My Grace is sufficient for thee' (2 Cor. xii. 9f); 'Without Me [severed from Me] ye can do nothing' (S. John xv. 5f).

Verses to be learned.

'We were only little babies,
Knowing neither good nor harm,
When the Priest of GOD most Holy
Took us gently on his arm.

And he sprinkled our young faces
With the water pure and bright,
And he signed our Saviour's token
On our little foreheads white.

In the Name of GOD the Father,
Of the Son, and Holy Ghost,
He baptized us then, and made us
Soldiers in our Master's host.'

—Mrs. Alexander.

Stories in illustration.—Our Blessed LORD commands us to baptize (S. Matt. xxviii. 19). He says, 'Suffer little children to come unto Me' (S. Mark x. 14). He tells us all that we must become

like little children if we would enter His kingdom (S. Matt. xviii. 3; S. Mark x. 15). Hence, as a matter of pure obedience, it is the duty of parents to have their children baptized. During the London Mission of 1884, a little girl in Stepney, after attending a Children's Service, went home and said to her mother, 'Mother, I've no name.' 'What do you mean, Annie?' said her mother. 'Why, mother, I've never been baptized,' answered the child. 'Why don't you have me baptized? Don't you remember that poor little baby died unbaptized only a month ago? Please have me baptized.' The mother said nothing, but thought much, and the result was that the child was brought to the font within forty-eight hours.

I said it was our duty to abide in the Ship, the Fold, the Church of Christ, and to continue in that *state of salvation* in which He of His great mercy has placed us. Let me tell you the story of a brave man who stuck to his post, and who thereby teaches us a lesson. During the Siege of Gibraltar, when General Elliot was governor of that fortress, one day, when making his usual round of inspection, he came suddenly upon a German sentry standing at his post silent and still, but who neither held his musket nor presented arms as the General approached. Struck with his neglect, and unable to account for it, the General exclaimed, 'Do you know me, sentinel, or why do you neglect your duty?' The soldier answered respectfully, 'I know you well, General, and my duty also; but within the last few minutes two of the fingers of my right hand have been shot off, and I am unable to hold my musket.' 'Why don't you go and have them bound up, then?' said the General. 'Because, General, in Germany a man is forbidden to quit his post until he is relieved by another.' The General instantly dismounted from his horse, and said, 'Now, comrade, give me your musket, and I will relieve you; and go you and get your wound attended to.' The soldier obeyed, but went first to the nearest guardhouse and told how the General was standing at *his* post. Then, but not till then, did he go and have his wound dressed. King George III. was so pleased with the man's brave devotion to duty that he promoted him to be an officer.

Even dumb animals may teach us the lesson of sticking to our post of duty. When nearing Montreal, the engine-driver of a train saw a large dog standing on the track and barking furiously. The driver blew his whistle; but instead of moving as the train approached, the hound did not budge an inch, but crouched low upon the ground. Being a great dog, however, it was struck by the engine and killed upon the spot. Some pieces of white muslin fluttering on the engine attracted the notice of the driver. He stopped the train and went back. Beside the dead dog was a dead child, which it is supposed wandered on to the track and there went to sleep. The poor watchful guardian had given its signal for the train to stop; and then, when its loud barking remained unheeded, had died at its post, a victim to duty.

CATECHISING VII.

1. What do you mean by all the Articles of the Christian Faith?

By all the Articles of the Christian Faith are meant all those little parts of that Faith once for all delivered to the Saints which we must 'know and believe to our soul's health.'

2. Where are all the Articles of the Christian Faith to be found?

All the Articles of the Christian Faith are to be found in the Three Creeds—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.

3. Which of these three Creeds is the oldest?

The Apostles' Creed is the oldest form of the Creed, and contains the substance of their teaching.

4. Where are the Creeds used in the Prayer-Book?

The Creed is used in the Baptismal Office; at Mattins and Evensong; and in the Communion Office.

5. What is the earliest trace of the Creed in the New Testament?

'The basis of all subsequent Creeds of the Church is to be found in the Baptismal formula' (*Maclear*), *Into the Name of the Father, and of the Son, and of the Holy Ghost.*

6. How do the Apostles speak of the Creed?

S. Paul is speaking of the Creed when he says (2 Tim. i. 13), 'Hold fast the *form of sound words*;' and (1 Tim. vi. 12) 'and didst confess the *good Confession* before many witnesses;' and S. Jude (3), when he says, 'Ye should earnestly contend for the *Faith* once delivered to the Saints.'

7. What does the English Church say about the Creeds in her Eighth Article?

'The Three Creeds . . . ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.'

8. Which have we said together this afternoon?

We have just said the Apostles' Creed.

9. Why do we stand when we say the Creed?

We stand when saying the Creed because standing is the posture of action; and, because Faith without works is dead, we hereby declare our willingness to do and dare great acts, for that Faith which we profess with our mouths.

10. Why is the Creed said by all?

The Creed is to be said *by all*, because 'every one of us shall give

account of himself to God' (Rom. xiv. 12), and because 'by thy words thou shalt be justified, and by thy words thou shalt be condemned' (S. Matt. xii. 37).

11. Why do we turn to the East when we say the Creed?

It is an ancient custom of the Church *to turn to the East when the Creed is said*, because one of our Blessed LORD's Names is *the East* (Zech. vi. 12, *Vulg.*); and it has been supposed that when He comes to Judgment, He will come from the East (S. Matt. xxiv. 27).

'I turn to the East when I say the Creed,
And this for reasons three;
First, Holy Church hath practised it,
And she's a guide for me.

I turn to the East when I say the Creed,
For thence the rising sun,
Through thousand circling months and years,
His ceaseless course hath run.

I turn to the East when I say the Creed,
And look for my final doom,
For thence the Scriptures seem to say
The Righteous Judge shall come.

I turn to the East when I say the Creed,
My reasons now I've given:
But not alone my eye—my heart
Must turn itself toward Heaven.

So I turn to the East when I say the Creed,
And tell me now, I pray,
Why any humble Christian need
To turn another way?'

12. Tell me shortly what the Creed teaches us.

Shortly—the Creed teaches us about GOD and His Church.

13. How does the Creed begin?

The Creed begins *I believe*.

14. But why do we say *I believe* when the Lord's Prayer says *Our*, not *my*, Father?

We say *I believe* because confession of Faith is a personal matter, and must be made by each one for himself. 'As I live, saith the LORD, every knee shall bow to Me, and *every tongue* shall confess to GOD' (Rom. xiv. 11).

15. Why do we say *I believe*?

We say *I believe*, because—

i. 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation' (Rom. x. 10);

ii. God commands it—'Be ready always to give an answer to every man that asketh a reason of the hope that is in you' (1 S. Pet. iii. 15);

iii. it is required for our salvation—'Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in Heaven' (S. Matt. x. 32).

And as GOD, of His great mercy, has given unto us 'the Form of sound words' (2 Tim. i. 13), it is our duty to guard it (2 Tim. i. 14), and earnestly contend for the Faith once for all delivered to the saints (S. Jude 3).

Verses to be learned.

'Faith of our fathers! living still,
In spite of dungeon, fire, and sword:
Oh! how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our fathers! Holy Faith!
We will be true to thee till death!'

Stories in illustration.—It was the Christmas Eve of 1568, and the Moors of Spain, who had now for a hundred years been subject to the Christian yoke, rose in rebellion, chose a king, and poured forth from the valleys and gorges of the Alpujarras, determined to avenge their wrongs and repossess themselves of Granada. A little village named Oanez lay right in the track of the advancing Moorish hosts, and as the villagers were too few to fight, and flight was impossible, they retreated to the church tower, to the number of some fifty persons. There in the belfry stage the parish priest addressed them, exhorting them, come what might, not to deny the Faith, but to be true to the LORD, who bought them with His Blood. Then kneeling down he commended himself and his flock to GOD in prayer. The tower was solidly built, and the door was well defended with stout oak beams, and the villagers did their best to defend themselves. But the stores and ammunition of the defenders was soon spent, the Moors burst open the door of the tower with powder, and then heaped together at the bottom of the tower the wooden fittings of the church, together with straw and bushes. The leader of the Moors then called on them to choose between yielding at discretion or being burnt alive. Seeing that resistance was useless, they opened the door and admitted the enemy. The leader, together with eight or ten of his band, ascended the tower, and offered to spare the lives of the Christians if they would renounce their faith and believe in Mahomet as God's Prophet. 'How say you, child?' cried the leader, laying hold of Inez, a beautiful child of four years old. 'Do you want me to deny Christ?' said the child. 'Yes, that's it. Do it at once, and I will be as kind to you as your father.' 'But then He would deny me,' said Inez. 'No; I can never do that!' 'Look out there, below, some of you!'

cried the leader, as he seized the child by the hair, and flung her over the battlement, and the soldiers caught her on their pikes. And so one by one these brave Christians were questioned, and given a chance of life; if only they would deny their LORD. But encouraged by the prayers and exhortations of their good priest, they remained firm, and were flung from the battlements. Last of all the Priest was tied fast by a rope hoisted up some twenty feet, and then allowed to fall; and this was done again and again till every bone in his body was broken. But still he lived and prayed for his persecutors. Then they beat him with a heavy cudgel, tied a rope to his neck, and dragged him along the road, till at last some Moorish women despatched him with their scissors and knitting needles. So gloriously at Oanez, and many other places also at that time, did the Faith of Christ triumph. For another suitable story see *Pr. Prompt. of Anec.* No. 79, pp. 82, 83.

CATECHISING VIII.

1. **What is that which we have just said ?**

The Apostles' Creed.

2. **How does it begin ?**

I believe in GOD.

3. **Why does the Church order *all* to say the Creed ?**

The Church orders that the Creed be said by ALL, because 'with the heart man believeth unto righteousness, and with the *mouth* confession is made unto salvation' (Rom. x. 10), for 'out of the abundance of the heart the mouth speaketh' (S. Matt. xii. 34).

4. **How does S. Paul refer to the Creed ?**

S. Paul frequently alludes to the Creed ; specially in 2 Tim. i. 13, where he says, 'Hold fast *the form of sound words* which thou hast heard of me.'

5. **Why should we store the Creed in our memories and speak it out with our lips ?**

We should carefully guard the Creed, and speak it with our lips, because GOD *commands*, 'Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear' (1 S. Pet. iii. 15) ; and *promises*, 'Whosoever shall confess Me before men, him shall the Son of Man also confess before the Angels of GOD' (S. Luke xii. 8).

6. **Why do the words I BELIEVE IN GOD stand at the beginning of the Creed ?**

The Creed begins *I believe in God*, because some knowledge and belief in GOD is the very first step in religion. Before we can either pray to GOD or try to keep His commandments we must believe in His existence—'He that cometh to GOD must believe that He *is*, and that He is a Rewarder of them that diligently seek Him' (Heb. xi. 6).

7. **What is the difference between *believing God* and *believing in God* ?**

There is all the difference in the world between *believing God* and *believing in God* ; for the very devils believe God, *i.e.* they know that He is true, and will do what He has said—'the devils also believe and tremble' (S. Jas. ii. 19)—but they do not *believe in Him*, *i.e.* they do not love, or reverence, or willingly obey Him.

8. **Tell me in one word what we chiefly believe in ?**

GOD.

9. How did men know that there is a God before the Bible was written?

'The Heavens declare the glory of God, and the firmament sheweth His handywork' (Ps. xix. 1); 'the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead' (Rom. i. 20).

10. In this Great, Holy, and Eternal God how many Persons are there?

In the One God, there are Three Holy Persons, the Father, the Son, and the Holy Ghost (cf. 2 Cor. xiii. 14).

11. Are there three Gods?

No, there are not Three GODS, but One GOD in Three Persons.

12. What word do we use to express the fact of there being Three co-equal and co-eternal Persons in the One God?

We speak of the Three in One, and One in Three, as the Holy Trinity.

13. How do we address the Trinity in the Litany?

'O Holy, Blessed, and Glorious Trinity, Three Persons and One GOD, have mercy upon us miserable sinners.'

14. What very ancient Hymn do we sing in praise of the Holy Trinity.

The very ancient Hymn, called the *Gloria Patri*, which we sing in praise of the Holy Trinity, is 'Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.'

15. Why is God, the First Person of the Blessed Trinity, called THE FATHER?

The First Person of the Blessed Trinity is called the Father because He is the Source or Fount of being to all things—'for we are also His offspring' (Acts xvii. 28).

16. How is God THE FATHER?

God is *the Father* to different persons in different ways, as our Blessed LORD implied when He said, 'I ascend unto *My Father* and *your Father*' (S. John xx. 17). GOD is *the Father*—

- i. of our LORD JESUS Christ—by generation;
- ii. of Christians—by adoption;
- iii. of all men—by Creation.

At our Baptism we were adopted into the Family of GOD (Eph. ii. 19), and permitted to address Him as our Father (Rom. viii. 15).

Verses to be learned. Hymns A. & M. 162.

Stories and Illustrations.—"How do you know," a Bedouin was asked, "that there is a GOD?" "In the same way," he replied, "that I know on looking at the sand, when a man or a beast has crossed the desert—by His footprints in the world around me."—*Liddon.*

'All things are veils covering GOD. . . When the work of GOD

appears alone the veil is transparent and scarcely hides the Eternal Countenance. Two great Divine works are the sea and the mountains—two great veils, covering but not concealing GOD.’—*Henri Perreye*.

A man who had lost his camel met an aged Arab in the desert, and asked if he had seen his camel. ‘Was your camel lame in one foot, and blind in one eye?’ asked the Arab. ‘Yes,’ said the traveller. ‘Had it lost a front tooth? and was it laden on one side with corn and on the other with honey?’ ‘Yes, yes,’ said the man; ‘that describes it exactly. Where is it? have you seen it?’ ‘No, I have not seen it,’ said the Arab. ‘How do you know then that such a camel and so laden has passed this way?’ ‘By its tracks,’ said the Arab. ‘The faint impression of one foot upon the sand showed that it was lame; the fact that it had browsed on the herbage on one side only of the path told me it was blind; the mark of its bite showed that it had lost a front tooth; whilst the little ants diligently collecting the fallen grains of corn on one side of the path, and the bees gathering the honey that had fallen on the other, proclaimed the merchandise wherewith it was laden. Follow carefully these tracks and you will come up with it.’

See the story of S. Augustine, Bishop of Hippo, walking on the sea-shore—*Pr. Prompt. of Anec.* No. 61.

Mungo Park, the great African traveller, tells how once he was alone in the vast desert, without food, without clothing, surrounded by wild beasts on all sides, and even wilder men. The rain was falling fast, and likely to render the road impassable. What should he do? Surrounded by difficulties and dangers on every hand, and separated by hundreds of miles from his fellow-countrymen, a slow and lingering death seemed to stare him in the face. Whilst he was thus perplexed, but not in despair, a tiny piece of moss attracted his attention. As he examined it, the form of its roots, leaves, capsules, excited his admiration, and he said within himself, ‘Can that Being Who planted and watered and brought this tiny plant to such perfection in such a place, can He look with unconcern upon the difficulties and sufferings of a creature formed in His own image? Can He Who careth so tenderly for this little piece of moss desert me in the hour of my need? Surely not!’ The sight of the tiny plant inspired him with fresh energy and courage, and disregarding hunger and fatigue, he started off again. The timely succour came in the hour of his need, and soon he was in safety amongst friends. GOD had taught him the truth of those words, ‘Wherefore, if GOD so clothe the grass of the field,’ etc. (S. Matt. vi. 30).

CATECHISING IX.

1. How does the Creed begin ?

I believe in God the Father Almighty.

2. Is the Father alone Almighty ?

In the Holy Trinity each several Person is Almighty—*The Father is Almighty, the Son Almighty, and the Holy Ghost Almighty: and yet they are not Three Almighties, but One Almighty.*

3. What does the word *Almighty* mean ?

The word *Almighty* may be taken as including all those Divine virtues and powers which are beyond man ; thus GOD is—

i. *Omnipotent*—‘*LORD of all power and might.*’ ‘*Whatsoever the LORD pleased, that did He in Heaven and in earth, and in the sea and in all deep places*’ (Ps. cxxxv. 6) ;

ii. *Omniscient*—knowing all things whatsoever. ‘*He knoweth the very secrets of the heart*’ (Ps. xlv. 21) ;

iii. *Omnipresent*—present everywhere at once. ‘*Do not I fill Heaven and earth ? saith the LORD*’ (Jer. xxiii. 24).

4. Are there any things which God cannot do ?

GOD can do whatever He *wills* to do : but some things there be which, by His very nature, He cannot will to do. Thus :

the Eternal Truth cannot lie—‘*it is impossible for GOD to lie*’ (Heb. vi. 18) ;

the only wise GOD cannot commit an act of folly ;

the All Holy One cannot sin—‘*GOD cannot be tempted with evil*’ (S. Jas. i. 13) ;

the Everlasting I AM cannot change or contradict His Nature—‘*with Him is no variableness, neither shadow of turning*’ (S. Jas. i. 17 ; cf. Mal. iii. 6).

5. Is anything too hard for God ?

Nothing is too hard for GOD, seeing that ‘*the things which are impossible with men are possible with GOD*’ (S. Luke xviii. 27), and ‘*with GOD all things are possible*’ (S. Mark x. 27).

6. How was God’s Almighty power shown in Creation ?

GOD’s Almighty power was shown in creation, when ‘*He spake and it was done : He commanded and it stood fast*’ (Ps. xxxiii. 9).

7. What did God make the world out of ?

GOD made the world out of nothing, for ‘*the worlds were framed by the word of GOD, so that things which are seen were not made of things which do appear*’ (Heb. xi. 3).

8. What do we mean by the word *Omniscient*?

Omniscient means knowing all things.

9. Is God *Omniscient*?

Our GOD is *Omniscient*, 'the Only Wise GOD' (S. Jude 25), 'neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do' (Heb. iv. 13). 'Thou knowest my downsitting and mine uprising. Thou understandest my thoughts long before . . . and spiest out all my ways' (Ps. cxxxix. 1, 2).

10. What is the meaning of the word *Omnipresent*?

Omnipresent means present everywhere at once—'Whither shall I go then from Thy Presence? If I climb up into Heaven, Thou art there: if I go down to Hell, Thou art there also' (Ps. cxxxix. 6, 7). 'Do not I fill Heaven and earth? saith the LORD' (Jer. xxxiii. 24).

11. Is God *Holy*?

'The LORD is Righteous in all His ways, and Holy in all His works' (Ps. cxlv. 17), 'Glorious in holiness, fearful in praises, doing wonders' (Ex. xv. 11). And S. John heard the Living Creatures 'saying, Holy, Holy, Holy, LORD GOD Almighty' (Rev. iv. 8).

12. What do we mean when we say that God is *Eternal*?

GOD is *Eternal* because He always was and ever will be: 'From everlasting to everlasting, Thou art GOD' (Ps. xc. 2, A.V., and cf. *Hymn A. & M.* 162, ver. 3).

13. How is God *unchangeable*?

GOD'S Name I AM declares His Nature; He alters not from age to age, but is ever the Same—'I am the LORD, I change not' (Mal. iii. 6): 'JESUS Christ, the Same yesterday, to-day, and for ever' (Heb. xiii. 8).

14. What is God the Father *Almighty*?

God the Father Almighty is the *Maker of Heaven and earth*: albeit GOD the Son and GOD the Holy Ghost have their part also in the work of creation.

15. How does the Nicene Creed put this?

The Nicene Creed says, *I believe in One God the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible.*

16. What do you mean by *Heaven and Earth*?

By *Heaven and earth* we mean the whole universe—'Who made Heaven and earth, the sea, and all that therein is' (Ps. cxlvi. 5). 'Thou hast laid the foundation of the round world, and all that therein is' (Ps. lxxxix. 12).

17. Is there anything of which God is not the *Maker*?

There is nothing in existence of which GOD is not the *Maker*, except sin: 'and in Him is no sin' (1 S. John iii. 5), 'neither tempteth

He any man' (S. Jas. i. 13): 'by Him all things consist' (Col. i. 17), and 'He upholdeth all things by the word of His power' (Heb. i. 3).

Verse to be learned.

'All things bright and beautiful,
All things great and small,
All things wise and wonderful,
The LORD GOD made them all.'—*Mrs. Alexander.*

Illustrations and Stories.—GOD is Unchangeable—He is the Same Good, Holy, Just, Loving, Merciful Being now as of old. He Who is Almighty and Eternal is patient and can afford to wait, for with Him a thousand years are as one day, and one day as a thousand years. He is Long-suffering but not *all*-suffering. Divine vengeance may be slow, but it is very sure. The curse pronounced upon the man that should rebuild Jericho (Josh. vi. 26) seemed to have worn itself out, or passed away: but it was merely slumbering and not dead, as Hiel found to his cost (1 Kings xvi. 34), when 400 years after it fell upon him and his family. GOD hates sin now as of old, and He Who destroyed Sodom and Gomorrah for the wickedness of them that dwelt therein (Gen. xiii. 13, xix. 13) overthrew the cities of Herculaneum and Pompeii when their sin was grown up unto the Heaven. GOD hears prayer now as of old; and He Who sent forth His Angel and smote in the camp of the Assyrians 185,000 in a single night, and thus defended Jerusalem and heard the prayer of His servant Hezekiah, heard also the cries of our forefathers, and defended our country from the terrible Spanish Armada. He blew with His wind and scattered them. He Who gave rain at the prayer of Elijah (1 Kings xvii. 1, xviii. 41, 45; S. Jas. v. 17, 18) in days of old, in modern times gave rain at the prayer of His servant, a missionary in Basutoland. GOD hates lying, and He Who in days of old struck Ananias and Sapphira dead for lying (Acts v. 9, 10), in modern times struck the market-woman of Devizes dead with a lie in her right hand. See *Pr. Prompt. of Anec.* p. 60.

GOD alone is Almighty, and it is well for kings and great men to know and confess this truth: contrast the good sense and piety of Canute (*Pr. Prompt. of Anec.* p. 110) with the pride and arrogance of Herod (Acts xii. 21, 22, 23). And if birds and beasts and fishes care for one another, as undoubtedly they do,—Here is a story of one butterfly disentangling another from a spider's web. A butterfly had, by some means, become entangled in a spider's web, when a companion came to the rescue. Seizing the end of the fine web in its mouth, it carefully and skilfully unwound the ensnaring cord from the wings of the poor prisoner, all the while keeping at a respectful distance, and taking care, amid all its varied movements and revolutions, that its

C

own wings should be kept well out of harm's way. At length the ensnaring web was unwound and the two butterflies flew off, apparently rejoicing in their friendship and dexterity. And there are other stories: of the little bird which warns the sleeping alligator, of the 'pilot fish' which pilots the shark and warns of danger,—how much more does God our Father care for, watch over, and defend His own children (S. Matt. vii. 11; Ps. ciii. 13, civ. 28, cxlvi. 8).

CATECHISING X.

1. Having declared our belief in God the Father, what follows in the Creed?

Having declared our belief in GOD the Father, we go on to speak of God the Son.

2. Why so?

The declaration of our belief in GOD the Son immediately follows our declaration of belief in GOD the Father, because—

- i. our Blessed LORD said, 'Ye believe in GOD, believe also in Me' (S. John xiv. 1); and
- ii. it is GOD's Will 'that all men should honour the Son even as they honour the Father' (S. John v. 23).

3. How does the Creed continue?

And in JESUS Christ His Only Son our LORD.

4. How is the Second Person of the Holy Trinity described in the Creed?

The Second Person of the Holy Trinity is described in the Creed—

- i. by His Name and Title—*JESUS Christ*;
- ii. by His Generation—*Only Son of GOD*;
- iii. by His Dominion—*our Lord*.

5. What is our Blessed Lord's Name?

Our Blessed LORD's Name is JESUS.

6. Has our Lord's Name always been known amongst men?

Our LORD's Name of JESUS has not always been known amongst men: for when Jacob wrestled with the Angel (our LORD before His Incarnation) he said, 'Tell me . . . Thy Name, and He said, Wherefore is it that thou dost ask after My Name?' (Gen. xxxii. 29); and later when Manoah said unto the Angel, 'What is Thy Name? . . . And the Angel of the LORD said unto him, Why askest thou thus after My Name, seeing it is secret?' (Judg. xiii. 18).

7. Is this Name JESUS secret now?

The Name JESUS is no longer secret, for the mystery hid from ages and generations is now made manifest unto the sons of men.

8. When was this Name revealed unto men?

Our Blessed LORD's Name JESUS was announced to the Blessed Virgin Mary by the Angel Gabriel—'Thou . . . shalt bring forth a Son, and shalt call His Name JESUS' (S. Luke i. 31); whilst further it was revealed to Joseph in a dream (S. Matt. i. 21).

9. What is the meaning of this Name?

The Name JESUS means Jehovah the Saviour.

10. It is the same as?

JESUS is the same name as Joshua = *Jah* GOD, and *Oshea* Saviour.

11. What does the title *Christ* mean?

The word *Christ* means 'the Anointed,' or 'the Anointed One.'

12. What is the Hebrew word for Christ?

Messiah or *Messias* is the Hebrew word for Christ—'We have found the *Messias*, which, being interpreted, is the *Christ*' (S. John i. 41).

13. What three classes of persons were anointed to their office, under the Old Testament dispensation?

Under the Old Testament dispensation, Prophets, Priests, and Kings were solemnly consecrated to their office, by being anointed.

14. Is our Blessed Lord a Prophet?

Our Blessed LORD is indeed a *Prophet*—'This is JESUS the Prophet of Nazareth of Galilee' (S. Matt. xxi. 11); 'Sir, I perceive that Thou art a Prophet' (S. John iv. 19).

15. Is our Blessed Lord a Priest?

Our Blessed LORD abideth a *Priest* continually—'Thou art a Priest for ever after the order of Melchisedec' (Ps. cx. 4; Heb. vii. 17).

16. Is our Blessed Lord a King?

Our Blessed LORD is indeed a *King*, higher than the kings of the earth, as He said to Pilate, 'Thou sayest that I am a King' (S. John xviii. 37). S. John saw Him in a vision, and testifies, 'He hath on His vesture and on His thigh a Name written, King of kings and LORD of lords' (Rev. xix. 16).

17. What was Christ our Lord anointed with?

Our Blessed LORD was *anointed* 'with the Holy Ghost and with power' (Acts x. 38).

18. When was our Blessed Lord thus anointed?

Our Blessed LORD was anointed—

i. with the Holy Ghost, at His Baptism in the river Jordan, to be our Prophet—'Lo! the Heavens were opened unto Him, and He saw the Spirit of GOD descending,' etc. (S. Matt. iii. 16);

ii. with His own Blood, at His Passion and Crucifixion, to be our Priest;

iii. with all power, at His ascension, to be our King—'All power is given unto Me,' etc. (S. Matt. xxviii. 18).

Let us hearken to the words of this *Prophet*, let us use the ministry of this *Priest*, Who ever liveth to make intercession for us, let us obey and serve this *King*; for there is none other Name under Heaven given among men whereby we must be saved. As *Christ* means 'anointed,' so Christians are anointed with the Holy Ghost at their

Baptism—'Ye have an unction [*i.e.* anointing] from the Holy One' (1 S. John ii. 20) that ye should bring forth fruit unto holiness.

Verses to be learned.

'O love how deep! how broad! how high!
It fills the heart with ecstasy,
That GOD, the Son of GOD, should take
Our mortal form for mortals' sake.'

—*Hymns A. & M.* 173.

Hymns A. & M. 179, vers. 1, 2, 4. 'To the Name of our Salvation.'

Stories and Illustrations.—'The LORD is our Judge, the LORD is our Lawgiver, the LORD is our King: He will save us' (Isa. xxxiii. 22); and many are the true stories of modern times and everyday life, showing how GOD is 'a very present Help in the needful time of trouble,' and how

'GOD never yet forsook at need
The soul that trusted Him indeed.'

In Birmingham there are numbers of rough and idle lads, who go by the name of 'the Forty Thieves.' 'One day a gentleman walking along the streets saw one of these lads standing about doing nothing. Suddenly he put a parcel into the lad's hand, and, giving him half-a-crown, told him to deliver it at a certain house in a certain street. The lad, pleased with being trusted, immediately set out to look for the house, but could not find it. With praiseworthy pertinacity he went on searching and searching until it was nearly dark; but still he could not find the house. Then, as he stood still for a moment in the middle of the street to consider what he had better do, the Tempter whispered to him, and the lad exclaimed, "If there is a GOD He would be sorry for me now, and would shield me from this temptation!" and then he put up a very short but a very real prayer for GOD's help and protection. At that moment a policeman laid his hand upon the lad's shoulder and said to him, "I have been watching you this half-hour going from house to house. You have been trying to steal: come along with me." The boy protested that he had been doing no harm, and had meant no harm, that he had been trying to deliver the parcel, but could not find the house. Thereupon the policeman kindly directed the boy to the street, which lay in quite another direction, and put him in the way of finding it; with the result that the parcel was safely delivered into the hands of the rightful owner. Next morning the lad was again with this gang of thieves, and when as usual they were blaspheming against GOD and denying His existence, he burst out, "Well, I don't care what you say! There *is* a GOD. I know it. I am sure of it; for I spoke to Him last night. I told Him my trouble, and He took me by the hand and helped me at once!" The upshot was that the boy broke

off from his companions, and though he had to endure a terrible life for a long time, he did not go back to his bad companions or relapse into his old evil ways, but he emigrated, and when last heard of was working honestly for his living as a labourer in Canada.'

—*Archbishop Benson.*

Here is another true story. There was a boy, whose mother, a widow, died, leaving her young family without money and without friends. Day after day this boy used to go to his room in the house of the neighbour who took them in for a short time, and there on his knees he daily said the Psalm of GOD's Protection, the 91st Psalm, poured out his heart to GOD, and told Him that he did trust Him truly. And He Who has promised to be the Father of the fatherless heard his cry and answered his prayers. And in the most marvellous ways assistance came down to that boy, and to his brothers and sisters; and in a very short space of time they were all being cared for and provided for.—*Archbishop Benson.*

At the beginning of this century there lived in the west of Cornwall, not far from the foot of Carn Brea, a gentleman who had a large family, and an interest in several mines. When on his deathbed, stricken with the sickness of which he died, he was naturally anxious about his large family, whom he was leaving but scantily provided for. He directed his executors to sell out all his shares in other mines, and to invest the proceeds in one particular mine, which he named. Immediately after his death his trustees carried out his wishes. The mine began to pay, and it continued to pay a good dividend until his youngest child was educated, and then it stopped payment.

CATECHISING XI.

1. To-day we come to the Incarnation of our Blessed Lord. What does the Creed say about it?

I believe, etc., *And in JESUS Christ His only Son our LORD, Who was conceived by the Holy Ghost, born of the Virgin Mary.*

2. What do we mean by the Incarnation?

By the word *Incarnation* we mean the taking of our flesh, and being made Man.

3. Where do we read of our Blessed Lord's taking our flesh?

In S. John's Gospel (i. 14) we read, 'And the Word was made Flesh and dwelt among us.'

4. When did our Blessed Lord take our flesh?

Our Blessed LORD took our Flesh when He was made Man.

5. How did God become Man?—what says the Creed?

He was conceived by the Holy Ghost, born of the Virgin Mary.

6. What is the right Faith about this great mystery of the Incarnation?

The right Faith about the *Incarnation* is that *we believe and confess that our LORD JESUS Christ, the Son of GOD, is GOD and Man.*

7. How is our Blessed Lord God?

Our Blessed LORD is *God*, because He is 'of the Substance of the Father, Begotten before the worlds,' as He said, 'I and My Father are One' (S. John x. 30); 'Before Abraham was, I AM' (S. John viii. 58). His 'goings forth have been from of old, from everlasting' (Mic. v. 2).

8. How is our Blessed Lord Man?

Our Blessed LORD is Man, of 'the substance of His Mother, born in the world.' 'JESUS was made a little lower than the Angels' (Heb. ii. 9); 'Verily He took not on Him the nature of Angels: but He took on Him the seed of Abraham' (Heb. ii. 16).

9. Again—what does the Creed say about our Blessed Lord's becoming Man?

The Creed says two things about our Blessed LORD's becoming Man—

i. that He *was conceived by the Holy Ghost*, and

ii. that He *was born of the Virgin Mary.*

10. How was our Blessed Lord's conception by the Holy Ghost foretold?

It was foretold that our Blessed LORD should be *conceived by the Holy Ghost*, when the Angel Gabriel said to the Blessed Virgin

Mary, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee' (S. Luke i. 35). For the Holy Ghost is 'the Giver of Life,' bodily and spiritual (S. John vi. 63*f*).

11. How was our Blessed Lord's Birth of a Virgin Mother foretold?

It was foretold that our Blessed LORD should be *born of a Virgin* when the prophet Isaiah said, 'Behold, a Virgin shall conceive, and bear a Son, and shall call His Name Immanuel' (Isa. vii. 14).

12. Had our Blessed Lord any earthly father?

Our Blessed LORD had no earthly father, for GOD was His Father, and 'He proceeded forth and came from GOD' (S. John viii. 42).

13. Who then was S. Joseph?

S. Joseph was the husband of the Blessed Virgin Mary, and the step-father or foster-father of our Blessed LORD, *not* His own Father.

14. Why is our dear Lord's Mother called the *Blessed Virgin Mary*?

Our Blessed LORD's mother is called the *Virgin Mary*, because she was always a pure and spotless maiden, both before and after His birth, and had no other children.

15. Who then were our Blessed Lord's *brethren*?

Our Blessed LORD's *brethren* according to the flesh were what we should generally call His cousins, or near kinsmen.

16. Why is our dear Lord's Mother called the *Blessed Virgin Mary*?

S. Mary, the Virgin Mother of our LORD, is called *Blessed* because she herself said in her song, the *Magnificat*, 'for behold from henceforth all generations shall call Me *Blessed*' (S. Luke i. 48). The Blessed Virgin Mary was a meek and gentle maiden, 'Mysteries are revealed unto the meek' (Ecclus. iii. 19); and concerning such it is written, 'The meek will He guide in judgment: the meek will He teach His way' (Ps. xxv. 9, A.V.).

Verses to be learned.

'Once in Royal David's city
 Stood a lowly cattle shed,
 Where a mother laid her Baby
 In a manger for His bed:
 Mary was that mother mild,
 Jesus Christ her little Child.'

—*Hymns A. & M.* 329; and see vers. 2, 3, 4.

Stories and Illustrations.—When our Blessed LORD came down to earth we are expressly told that 'He came unto His own, and His own received Him not' (S. John i. 11); they hid, as it were, their faces from Him, their eyes were blinded, they did not know Him (cf. 1 Cor. ii. 7, 8). Let us learn to look out for and to recognise our dear LORD, however He may come to us. See *Pr. Prompt. of Anc.*

No. 67, p. 72. 'Two whole and perfect natures, the Godhead and the Manhood, were joined together in one Person, never to be divided, whereof is One Christ very GOD and very man : ' as Man He hungered, as GOD He fed the hungry ; as Man He slept in the ship, as GOD He calmed the waves ; as Man He suffered Himself to be nailed to the cross and put to death, as GOD He covered the Heavens with blackness, caused the earth to tremble, the rocks to rend, and the veil of the temple to be rent in twain ; and rose again. The glory of the Godhead was hidden under the weakness of the Humanity ; but He is the Same yesterday, to-day, and for ever.

In that old-world story of Ulysses returning home after twenty years' absence, and ten years of wanderings and adventures by sea and land, we are told that he presented himself in rags and tatters, battered and travel-stained, at the gates of his palace, but was unrecognised at first by any, save his old and faithful hound. Though his lord was in all outward seeming nothing but a poor beggar, the faithful dog recognised him, joyously welcomed him, and licked his hands in recognition. His love and devotion to his master saw through his disguise. So our dear LORD saith of His true sheep, 'I know My sheep, and *am known of Mine*' (S. John x. 14).

CATECHISING XII.

1. Where did we leave off last time?

Last time we left off at those words of the Creed, *Conceived by the Holy Ghost, Born of the Virgin Mary.*

2. Yes; but the subject is a great one, so that we must come back to it again. Where was our Blessed Lord born, *i.e.* to say in what country?

Our Blessed LORD and Saviour JESUS Christ was born in *Judæa*.

3. At what town?

The LORD was born in *Bethlehem*.

4. In what place?

Our Blessed LORD was born in a *cave*, which served as the *stable* of the village inn.

5. How came our Creator and our King to be born in a stable?

Our Blessed LORD was born in a *stable* 'because there was no room for them in the inn' (S. Luke ii. 7); for 'He came unto His own, but His own received Him not' (S. John i. 11).

6. How was there *no room* for the Holy Family?

There was *no room* for the Blessed Virgin Mary and S. Joseph because they were only poor people, and the inn was full.

7. What does our Blessed Lord's being born in a stable show?

Our Blessed LORD's being born in a stable and laid in a manger show us His great humility, in thus humbling Himself to be born into the world as the poor Son of a poor Virgin. 'Ye know the grace of our LORD JESUS Christ, that, though He was rich, yet for your sakes He became poor,' etc. (2 Cor. viii. 9).

8. What other things show us that our Blessed Lord was Poor when on earth?

We see that our Blessed LORD was *poor* when on earth, because the pair of turtle doves (S. Luke ii. 24) brought by His Blessed Virgin Mother at her purification was the offering of the poorest people; He had no place where to lay His head (S. Matt. viii. 20);

His Apostles were poor men, fishermen and carpenters, unlearned and ignorant (Acts iv. 13);

He was so poor that He was obliged to work a miracle to find the tribute money (S. Matt. xvii. 27).

9. When was our Blessed Lord born?

Our Blessed LORD was born

some four thousand years after the Creation of the world, as is supposed;

'in the days of Herod the King' (S. Matt. ii. 1) of Judæa; and of Augustus Cæsar, the Roman Emperor of the world.

-At a time of universal peace the Prince of peace was born.

10. When do we keep the Feast of our dear Lord's Nativity?

We keep the Festival of our Blessed LORD's Birthday on Christmas Day, the 25th December.

11. How was our Blessed Lord born—what says S. Luke?

[Learn S. Luke ii. 8-15.]

12. What was seen on that first Christmas Eve?

'The Angel of the LORD came upon them, and the glory of the LORD shone round about them' (S. Luke ii. 9).

13. What are we to understand by the glory of the Lord?

By *the glory of the Lord* is meant that glorious robe of light where-with God clothes Himself in Heaven. 'Thou deckest Thyself with light as with a garment' (Ps. civ. 2)—such as surrounded our Blessed LORD at His Transfiguration—'His face did shine as the sun, and His raiment was white as the light' (S. Matt. xvii. 2).

14. Why did this glorious light shine forth on that first Christmas night?

The glory of the Lord shone round about the shepherds on that first Christmas night because JESUS our LORD, 'the Light of the world' (S. John viii. 12), had come, 'a Light to lighten the Gentiles, and the glory of His people Israel' (S. Luke ii. 32).

15. What was heard on that first Christmas night?

On that first Christmas night the shepherds heard the message of the Angel, 'Behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Saviour, which is Christ the LORD' (S. Luke ii. 10, 11);

and the carols of the Heavenly Host—the *Gloria in excelsis*—for 'suddenly there was with the Angel a multitude of the Heavenly Host praising God, and saying, Glory to God in the highest, and on earth peace to men of goodwill' (S. Luke ii. 13, 14, *Vulg.*).

16. Who were the first people permitted to see our Blessed Lord, the Saviour of the world?

Shepherds were the first persons permitted to see our dear LORD, the Good Shepherd, lying in the manger.

17. Why did Angels sing and shepherds rejoice?

On the night of our Blessed LORD's Nativity, Angels sang and shepherds rejoiced because 'the Desire of all nations' had come (Hag. ii. 7), and there was born at length in Bethlehem the Saviour, Christ the LORD.

Verses to be learned.

Hymns A. & M. 329, vers. 1, 2; 173, vers. 1, 2.

Stories and Illustrations.—You have all heard of that famous expedition which the great Napoleon led against Russia about the

beginning of this century (1812), when he gathered a vast army to lay siege to Moscow. He came, he saw, he was conquered ! Moscow was deserted of its inhabitants and set on fire, and Napoleon was obliged to retreat. The sufferings of that great army no tongue can tell. 'The stars in their courses fought against Sisera !' Hunger, cold, fatigue destroyed more than the sword. The snow was deep, and the frost unusually severe ; food was scarcely to be had, and both men and horses perished by hundreds and by thousands of exposure and fatigue. But the Emperor Napoleon left his troops to take their chance, and returned rapidly to Paris. He cared for his own personal safety and left his soldiers.

Not so with JESUS our LORD ; but when mankind's case was desperate, and He saw that there was no intercessor and none to help them, He came forth to seek and to save that which was lost ! He thought upon His creatures and pitied them, and came to save His people from their sins.

A few years ago there was an outbreak of cholera in Spain, hundreds of people were dying of it every day in all the large towns. Contrary to the advice and urgent representations of his ministers, the then King of Spain determined to visit those cities where it was raging, in order to cheer and strengthen the citizens by his presence, and especially to hearten the doctors, and show his appreciation of their services to the State. His visit was productive of great good, the king got no harm, and was enthusiastically received on his return home.

CATECHISING XIII.

1. Where do we begin to-day?

At *Suffered under Pontius Pilate*.

2. Having stated the great fact of the Incarnation, we now declare our belief in what our Blessed LORD went through for us men and for our salvation. Who *suffered*?

Our LORD JESUS 'Christ hath *suffered* for us in the flesh' (1 S. Pet. iv. 1). What did He suffer?

'We may not know, we cannot tell
What pains He had to bear;
But we believe it was for us
He hung and suffered there.'

—Cf. *Hymns A. & M.* 332.

Indeed, our Blessed LORD's whole life on earth was one of suffering.

3. Was our Blessed LORD's suffering Life foretold?

Our LORD's sufferings were foretold when GOD said—

to the serpent, 'Thou shalt bruise His heel' (Gen. iii. 15);

by His prophet, 'We did esteem Him stricken, smitten of God, and afflicted. . . . He was wounded for our transgressions, He was bruised for our iniquities,' etc. (Isa. liii. 4, 5).

4. Do we find any allusions in the New Testament to the fact that Christ must needs have suffered?

Our Blessed LORD referred to the *necessity* for His sufferings when He said—

'Ought not Christ to have suffered these things?' (S. Luke xxiv. 26);

'Thus it is written, and thus it behoved Christ to suffer' (S. Luke xxiv. 46).

5. In what two chief ways did our dear Lord suffer?

Our Blessed LORD suffered in (i.) His Body, and (ii.) in His Soul.

6. What did our dear Lord suffer in Body?

i. In His Sacred Body, our Blessed LORD suffered from—

hunger (in the wilderness, S. Luke iv. 21; and at the fig-tree, S. Mark xi. 12);

thirst (at Sychar, S. John iv. 7; on the Cross, S. John xix. 28);

want (He had no money, worked a miracle to pay the Temple tax, S. Matt. xvii. 24, 27; cf. 2 Cor. viii. 9);

weariness (when He sat on the well, S. John iv. 6; and fell asleep in the boat, S. Mark iv. 38);

exposure (foxes had holes and the birds of the air had nests, but

He had not where to lay His head, S. Matt. viii. 20; cf. S. Luke xxi. 37);

all the bodily pains of His cruel Death (Head, the crown of thorns; Face, blows and spitting; Back, the scourging; Hands and Feet, the nails).

7. What did our Blessed Lord suffer from in soul?

ii. In His Human Soul our Blessed LORD suffered from—

temptations ('He Himself hath suffered being tempted,' He 'was in all points tempted like as we are, yet without sin,' Heb. ii. 18, iv. 15);

contact with sin (He 'endured such contradiction of sinners against Himself,' Heb. xii. 3);

contact with suffering ('Himself took our infirmities and bare our sicknesses,' S. Matt. viii. 17; He sighed and wept at the sight of sorrow and suffering, S. John xi. 33, 35; S. Luke xix. 41);

unkindness and ingratitude (one disciple betrayed Him, S. Luke xxii. 48; another denied Him, S. Luke xxii. 61; all forsook Him, S. Mark xiv. 50).

8. What does S. Mark tell us of our Blessed Lord's sufferings under Pontius Pilate?

Here let them repeat S. Mark xv. 15 to end of ver. 20.

9. When did our Blessed Lord suffer?

Our Blessed LORD *suffered* throughout His whole life (cf. Heb. ii. 10), but specially at the end of it *under Pontius Pilate*, i.e. when Pontius Pilate was Governor of Judæa (cf. 1 Tim. vi. 13!).

10. On what day did our Blessed Lord suffer under Pontius Pilate?

Our Blessed LORD *suffered under Pontius Pilate* on Good Friday, formerly called 'Long Friday' (see Johnson's *Eng. Canons*, i. p. 403).

11. Where did our dear Lord suffer the death of the Cross?

Our Blessed LORD was crucified on Mount Calvary outside the walls of Jerusalem. 'JESUS also, that He might sanctify the people with His own Blood, suffered *without the gate*' (Heb. xiii. 12), as He had prophesied in His parable, 'They caught Him and cast Him out of the vineyard and slew Him' (S. Matt. xxi. 39).

12. Why did our blessed Lord suffer so grievously?

The manifold sufferings of JESUS our LORD were so ordained—

that He might be made 'perfect through sufferings,' for 'though He were a Son, yet learned He obedience by the things which He suffered' (Heb. v. 8);

'that He by the grace of God should taste death *for every man*' (Heb. ii. 9!);

'now once in the end of the world hath He appeared *to put away sin* by the Sacrifice of Himself' (Heb. ix. 26);

'Who His own self *bare our sins* in His own body on the tree' (1 S. Pet. ii. 24!);

'For Christ also hath once suffered for sins, the just for the unjust, *that He might bring us to God*' (1 S. Pet. iii. 18);

'The chastisement of our peace was upon Him, and with His stripes *we are healed*' (Isa. liii. 5).

13. **What do our dear Lord's sufferings teach us?**

Our Blessed LORD's sufferings teach us—

His true Humanity (*i.e.* that He is Very Man—'Behold My Hands and My Feet that it is I Myself: handle Me and see; for a spirit hath not flesh and bones as ye see Me have. And when He had thus spoken unto them, He shewed them His Hands and His Feet,' S. Luke xxiv. 39, 40; cf. S. John xx. 27);

His brotherly Sympathy ('For we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin,' Heb. iv. 15; cf. Heb. ii. 10, 11, 14, 18);

His holy Example ('Christ also suffered for us, leaving us an example, that ye should follow His steps,' 1 S. Pet. ii. 21);

that all our hope of pardon depends on the merits of His Death ('without shedding of Blood is no remission,' Heb. ix. 22; and 'the Blood of JESUS Christ His Son cleanseth us from all sin,' 1 S. John i. 7).

'There should be no greater comfort to Christian persons than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses, for He Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ, and our door to enter into eternal joy is gladly to die with Christ,' *Visit. Off.* 'For if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him' (2 Tim. ii. 11, 12f).

Verses to be learned.

'See from His Head, His Hands, His Feet,
Sorrow and love flow mingling down;

Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?'

—*Hymns A. & M.* 108, ver. 3, and cf. *H.* 107.

'As in the furnace the gold must be proved,
So by affliction the son that is loved;

For My true followers trouble is stored,
Nor is the servant above his own LORD.'

—*See Neale's Med. H. & Seq.*, third ed. p. 191.

Stories and Illustrations.—See the story of 'The Patient Sufferer' in *Pr. Prompt. of Anec.* p. 17.

There was a certain young man of weak intellect who had been confirmed and duly instructed in the duty of receiving the Holy Communion. His lot was cast in an ungodly family, who laughed, and

mocked, and jeered, and persecuted him on account of his religion ; but calmly, quietly, and patiently he held on his way. When he went to the early Celebration of the Holy Eucharist they would often follow him down the street, beating a frying-pan, and so collecting a rabble rout to mock and jeer at him, and when he returned from church there was no breakfast for him, but he must wait till dinner-time. Humbly and patiently he bore it all, content to suffer for and with his LORD. The poor half-witted lad gave noble proof of love and obedience to his LORD, such as we all should do well to follow. He was content to suffer for a little while that he might reign eternally.

As the LORD Himself, our Head, was perfected by suffering, so must we His members be ; 'we must through much tribulation enter into the kingdom of GOD ;' we must 'go through fire and water' until we be brought out into that wealthy place, the City of GOD.

CATECHISING XIV.

1. Where do we begin in the Creed to-day?

At the words *Crucified, dead, and buried.*

2. What is the meaning of the word *crucify*?

The word *crucify* means to nail, or fasten, to a cross.

3. Was Crucifixion an honourable kind of death?

Crucifixion was considered by the Romans so fearful and horrible a death, that this punishment was reserved for slaves and the vilest criminals: and it was abhorred by the Jews because the Scripture saith, 'Cursed is every one that hangeth on a tree' (Gal. iii. 13, and cf. Deut. xxi. 23).

4. What does the fact of our Blessed Lord's submitting to die by Crucifixion prove?

The fact that our Blessed LORD 'became obedient unto death, even *the Death of the Cross*' (Phil. ii. 8), proves His great Humility.

5. Was Crucifixion a Jewish or a Roman punishment?

Crucifixion was a Roman, not a Jewish, punishment: and so the LORD had foretold [that He should die by the hands of foreigners], 'Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the Chief Priests, and unto the Scribes, and they shall condemn Him to death, and shall deliver Him *unto the Gentiles* to mock, and to scourge, and to crucify Him' (S. Matt. xx. 18, 19).

6. How was our Blessed Lord crucified?

'And when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand and the other on the left' (S. Luke xxiii. 33).

7. How was the Lord fastened to the Cross?

Our Blessed LORD was fastened to the Cross by nails driven through His Hands and His Feet, as saith the Psalmist, 'They pierced My Hands and My Feet' (Ps. xxii. 17; cf. S. Luke xxiv. 39f, 40); 'They shall look on Me Whom they have pierced' (Zech. xii. 10).

8. Where was our Blessed Lord crucified?

Our Blessed LORD was crucified on Mount Calvary, outside Jerusalem, at that part of the hill called Golgotha (S. Matt. xxvii. 33).

9. How was that Scripture, '*And He was numbered with the transgressors*' (Isa. liii. 12), fulfilled at our Blessed Lord's Death?

Because our Blessed LORD was crucified in the midst between two robbers ['malefactors' = evil-doers], one on the Right Hand and the

other on the Left, therefore *He was numbered with the transgressors, and made His grave with the wicked* (Isa. liii. 9, 12).

10. Was our Blessed Lord's Crucifixion foretold?

Our Blessed LORD's Crucifixion was foretold (i.) by type, and (ii.) by prophecy:

i. **By types**—when *Isaac*, bearing the wood on which he was to be offered (Gen. xxii. 6, 9), pointed to Christ, of Whom we read, 'And He bearing His Cross went forth' (S. John xix. 17);

and when *the brazen serpent* made by Moses and put upon a pole (Num. xxi. 9) foreshadowed Christ, a.i.w.—'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up' (S. John iii. 14):

ii. **By direct prophecy**—a.i.w. by the Psalmist—'They pierced My Hands and My Feet' (Ps. xxii. 17); as it was foretold by our LORD Himself, 'I, if I be lifted up from the earth, will draw all men unto Me' (S. John xii. 32, 33; cf. viii. 28).

11. What kind of Death was Crucifixion?

Crucifixion was a most painful Death: so much so that they usually gave criminals a stupefying draught to numb the sense of pain.

12. Was this stupefying draught offered to our Blessed Lord?

'They gave Him to drink wine mingled with myrrh, but He received it not' (S. Mark xv. 23).

13. What were the chief sufferings caused by Crucifixion?

Crucifixion (i.) *strained* the whole body like a rack—'all My Bones are out of joint' (Ps. xxii. 14);

ii. caused intense *thirst*—'My strength is dried up like a potsherd, and My tongue cleaveth to My gums' (Ps. xxii. 15); wherefore the LORD cried, 'I thirst';

iii. usually caused a very *lingering* death—hence the legs of the robbers were broken in order to hasten their deaths (S. John xix. 31, 32, 33)—but our LORD's Death was so rapid that Pilate marvelled (S. Mark xv. 44).

14. On what day was our Blessed Lord crucified?

Our Blessed LORD was crucified on Good Friday.

15. At what time was the Lord crucified?

'And it was the third hour'—*i.e.* at about nine o'clock—'and they crucified Him' (S. Mark xv. 25).

16. How was our Blessed Lord treated as He hung upon the Cross?

As our Blessed LORD hung dying on the Cross, He was mocked—

a. by the *passers-by*—'Ah! Thou that destroyest the Temple, and buildest it in three days, save Thyself' (S. Mark xv. 29);

β. by the *chief priests*—'He saved others, Himself He cannot save. Let Christ the King of Israel descend now from the Cross, that we may see and believe' (S. Mark xv. 31, 32);

γ. by the *soldiers*—coming to Him and offering Him vinegar (S. Luke xxiii. 36);

8. by *the robbers*, on either side of Him (S. Mark xv. 32).

17. Was this mocking of our Lord foretold?

Yes; the Psalmist had foretold that the LORD should be mocked, when he said, 'I am a worm and no man, a very scorn of men, and the outcast of the people. All they that see Me laugh Me to scorn; they shoot out their lips and shake their heads, saying, He trusted in GOD that He would deliver Him: let Him deliver Him if He will have Him' (Ps. xxii. 6, 7, 8).

18. How did our Blessed Lord bear all this mockery?

'When He was reviled He reviled not again, when He suffered He threatened not' (1 S. Pet. ii. 23). He also prayed for His murderers, 'Father, forgive them, for they know not what they do' (S. Luke xxiii. 34).

19. Did our Blessed Lord speak much on the Cross?

Our LORD did not speak much whilst hanging on the Cross. 'Seven times He spake, seven words of Love'—praying for His enemies (S. Luke xxiii. 34), giving pardon and hope to the robber (S. Luke xxiii. 43), caring for His mother (S. John xix. 26, 27), uttering a cry of desolation (S. Matt. xxvii. 46), fulfilling the Scripture (S. John xix. 28), crying 'It is finished' (S. John xix. 30), 'Father, into Thy Hands,' etc. (S. Luke xxiii. 46).

20. What happened when our Lord hung dying on the Cross?

As at our Blessed LORD's Birth a bright light was seen, so when He hung a-dying, from the sixth hour (*i.e.* twelve o'clock at noon) 'there was a darkness over all the earth until the ninth hour' (S. Luke xxiii. 44), which impressed the beholders and silenced mockers.

21. Why was our Blessed Lord crucified?

Our Blessed LORD was crucified 'for us men and for our salvation.' 'He bore our sins in His own Body on the Tree' (1 S. Pet. ii. 24), 'that He might put away sin by the Sacrifice of Himself' (Heb. ix. 26).

Verses to be learned.

'He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven,
Saved by His precious Blood.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of Heaven and let us in.'

—*Hymns A. & M.* 332, vers. 3, 4.

Stories and Illustrations.—See the stories of Mettuss Curtius, and of Chitty the Platelayer, in *Pr. Prompt. of Anec.* pp. 54, 80.

Christ was crucified for us—what are we doing for Him? If we deny Him, or are ashamed of Him or of His religion, we crucify

Him afresh. There is a touching legend relating to the death of S. Peter. When the persecution began, the Christians at Rome, anxious to preserve their great teacher, persuaded him to flee, that so his valuable life might be prolonged. He yielded to their earnest solicitations, and made preparations for his flight. But at the gate of the city he met our Blessed LORD, Whom he at once recognised. Each gazed at the other sadly and inquiringly, and then the Apostle asked, 'LORD, whither goest Thou?' And sorrowfully the LORD made answer, 'I go to Rome, there once more to be crucified.' S. Peter well understood the meaning of those words, felt that it was he who was really about to crucify the LORD afresh by his flight; and then and there returned to his post, was discovered, seized, and crucified.

But let me tell you a more modern story, which shows how men may confess their LORD even nowadays. It was Sunday afternoon. A party of young men at a private tutor's were doing what best [or worst] they might to while away the time. One proposed that they should each sing a song. Accordingly, one and another sang songs of which we will only say this, that they were a desecration of that holy Day. At length a quiet reading man was called upon for his song. He had been carefully and religiously brought up, and did not care for the turn that things had taken. But when called upon for a song he flinched not, but quietly yet distinctly sang through a well-known Hymn, which his mother had taught, and when it was finished left the room. The effect was marvellous. There were no more rowdy songs. And the man who had originally proposed singing sought out the singer of the Hymn, and apologized for having annoyed him. The quiet, manly confession of Christ, and of the sacred character of the LORD's Day, made an impression and left their mark. 'Whosoever therefore shall confess Me before men, him will I confess also before My Father and the Holy Angels.'

CATECHISING XV.

1. Where are we in the Creed to-day?

At the words 'Crucified, *dead and buried.*'

2. Who was it that died for our sins?

Our Blessed LORD and Saviour JESUS Christ died for our sins.

3. Where did He die?

Our dear LORD died for us on the Cross, outside the city of Jerusalem.

'There is a green hill far away,
Without a city wall,
Where the dear LORD was crucified,
Who died to save us all.'

—*Hymns A. & M.* 332, ver. 1.

4. What did our Blessed Lord die of?

Our LORD died not so much from the exhaustion of Crucifixion as from a broken heart: for we read, 'And JESUS cried with a *loud* voice and gave up the ghost' (S. Mark xv. 37), and afterwards 'one of the soldiers with a spear pierced His side and forthwith came there-out blood and water' (S. John xix. 34).

5. At what time of the day did our Blessed Lord die?

Our LORD died about the time of the offering up of the evening Sacrifice, that is to say, about three o'clock on Good Friday afternoon.

6. Why did He die?

Our Blessed LORD died that we might live. He, the Good Shepherd, gave His Life for the sheep (S. John x. 11). He died for our sins that He might 'make atonement unto GOD for us,' and 'bring us unto GOD.'

7. Did our Blessed Lord die willingly?

Of His own free will our Blessed LORD 'gave Himself a ransom for all' (1 Tim. ii. 6), as He said, 'I have power to lay down My Life, and I have power to take it again' (S. John x. 18).

8. What is Death?

Death is the separation of soul and body, when the body, 'the dust returns to the earth as it was' (though in the case of our Blessed LORD His Holy Flesh saw no corruption, Acts ii. 27, 31), 'and the spirit returns to GOD Who gave it' (Eccles. xii. 7): when the spirit

goes forth into the world unseen, leaving the body empty and desolate.

9. How came death into the world?

'By one man sin entered into the world, and death by sin, and so death passed upon all men' (Rom. v. 12); but 'as in Adam all die, even so in Christ shall all be made alive' (1 Cor. xv. 22).

10. Was our Blessed Lord's Death foretold?

Our LORD's Death was foretold both by type and by prophecy: *by type* in the death of the Paschal Lamb, of which we read, 'the whole congregation of the children of Israel shall kill it in the evening' (Ex. xii. 6): *by prophecy*, 'He is brought as a Lamb to the slaughter.' . . . 'He was cut off out of the land of the living' (Isa. liii. 7, 8).

11. When was our Blessed Lord buried?

Our Blessed LORD was buried on Good Friday afternoon at some time between three and six o'clock.

12. By whom was our Lord buried?

Our Blessed LORD was buried by S. Joseph of Arimathæa and Nicodemus, members of the great Jewish Council of the Sanhedrim (S. John xix. 38, 39).

13. How was our Lord buried?

Our LORD's Sacred Body was wrapped in fine linen, powdered spices, myrrh and aloes, were sprinkled between the folds, and He was laid—not in a hole dug in the ground six feet long by six feet deep, but—in a Sepulchre.

14. What was this Sepulchre wherein our Blessed Lord was buried?

The Sepulchre wherein our Blessed LORD was buried was a new tomb, hewn out of the rock. It belonged to S. Joseph of Arimathæa, and exists to this day.

15. Give me a passage in which the persons performing it, the manner, the place of the Lord's Burial, are all mentioned.

S. John xix. 38 to end. [*This is to be learned and repeated by the children.*]

16. What did our Lord's Burial prove?

Our Blessed LORD's Burial proved that He was Very Man, and that He truly died: for He would not have been buried unless He had been really dead.

17. Was the Burial of the Lord foretold?

Our Blessed LORD's Burial was foretold by the *type* of Jonah—'as Jonah was three days and three nights in the whale's belly: so shall the Son of Man be three days and three nights in the heart of the earth' (S. Matt. xii. 40); *by prophecy*—'Thou wilt not leave My soul in hell,' etc. (Ps. xvi. 10).

18. How did our Blessed Lord fulfil the prophecy (Isa. liii. 9)

that He should make His Grave with the wicked and with the rich in His Death?

Our LORD fulfilled the prophecy of Isaiah by being crucified between two robbers, and by being buried by two rich men in a costly tomb belonging to one of them.

Verse to be learned.

‘Resting from His work that day,
In the tomb the Saviour lay;
Still He slept, from Head to Feet
Shrouded in the winding-sheet,
Lying in the rock alone,
Hidden by the sealed stone.’

Stories in illustration.—See the stories of Little Mary and of Mettus Curtius in *Pr. Prompt. of Anec.* pp. 26, 54.

In the days of S. Hugh, the Bishop of Lincoln, we frequently hear of dead bodies lying unburied in the streets, with no one to bestow any care upon them. But as the good Bishop protested against the neglect of the suffering living body by his care for lepers, so did he also emphatically rebuke the careless treatment of the dead, which was all too common at that time. ‘How different,’ he would say, ‘is the way in which GOD holds the dead from that in which man treats him! No sooner has death taken place than those nearest to the dead are anxious to get rid of him and put him from them: while GOD employs the Heavenly Angels to guard the spirit which has gone forth, and commissions His chief ministers on earth to take charge of and do honour to the body. He bids them carry to him the image of His Crucified Son, the incense and the taper, to sound the solemn voices of the Church, to raise the chant and the hymn, to open the doors of the Church and deposit the corpse near the Altar, to cover the bier with costly vestments, to surround it with candles and acolytes, and having made a solemn Memorial of the all-prevailing Sacrifice, to deposit the body in its tomb, prepared for its re-occupation hereafter by the spirit.’ So great did S. Hugh esteem the privilege of officiating at funerals, that he used to claim it for himself as a special honour, and distinctly inhibited all parish priests from performing the Funeral Service without him when he was near at hand. For the performance of this office he would stop on a journey, and joining himself to the officiating priest would take a part in the ceremonial, and when he chanced to be in a large town, and there were many corpses to be buried, he would perform the rites for one after another, without cessation, however many there might be. The great men who expected the Bishop at the banquet would murmur in vain at being kept waiting. Nothing could induce him to omit or hurry over the solemn task which he had imposed on himself. On two occasions

at Rouen he had the boldness to keep kings waiting, while he was occupied in this work, first Henry II. and afterwards Richard. In vain anxious messengers were despatched to the Bishop, bidding him hurry, for the king was impatiently waiting for his dinner. But S. Hugh replied, 'I am occupied in the service of the King of Heaven, and I cannot neglect it for that of an earthly monarch !'

—*Canon Perry's Life of S. Hugh.*

CATECHISING XVI

1. Where are we in the Creed to-day ?

He descended into Hell.

2. What is the meaning of the word *descended* ?

The word *Descended* means either went down or came down, according to the place from which the person speaks.

3. What is the meaning of the word *Hell* in the Creed ?

In the Creed the word *Hell* means the place of departed spirits, where the souls of men wait between death and the Resurrection.

4. Is the word *Hell* ever used of any other place ?

Another and more common use of the word *Hell* is as the name of that place of torment 'prepared for the devil and his angels' (S. Matt. xxv. 41), where condemned souls shall be finally banished and confined with Satan and his evil ones.

5. Is Satan now in Hell, the place of torment ?

Satan is *not yet* confined to 'the abyss,' 'the lake of fire,' 'the bottomless pit,' but He goeth to and fro in the earth (Job i. 7, ii. 2; 1 S. Pet. v. 8), and dwells in the region of the air of which he is called 'the prince' (Eph. ii. 2).

6. Did our Blessed Lord go down to the place of torment ?

When we say *He descended into Hell*, we do not mean that our LORD went into the place of torment; for indeed the devil himself is not there as yet.

7. Where then did our Blessed Lord go ?

Our Blessed LORD went down into Hades, the place of departed spirits, where the good and the bad await the Judgment in separate abodes.

8. By what other names is this waiting place for holy souls called ?

This waiting place for holy souls, into which our Blessed LORD's spirit went at His death, is otherwise called Paradise (S. Luke xxiii. 43), Abraham's Bosom (S. Luke xvi. 22), Under the Altar (Rev. vi. 9).

9. Are the souls of the righteous and of the wicked alike in Hades ?

The unseen world, where souls wait between death and judgment, is indeed called by one name Hell or Hades, but the righteous and the wicked are in two distinct parts separated by 'a great gulf' (S. Luke xvi. 26): the righteous have not yet reached their perfect bliss, the wicked are not yet come to their full misery.

10. Into which part of Hell or Hades did our Blessed Lord descend?

Our Blessed LORD's spirit descended into that part of Hades where the holy patriarchs and all righteous souls await the Resurrection and Day of Judgment.

11. What kind of place is Hades or Hell?

The *Hell* into which our Blessed LORD's human spirit descended is (i.) a *safe* place, where 'the souls of the righteous are in the Hand of GOD, and there shall no torment touch them;' (ii.) a *holy* place, where are all holy souls for whom 'to die was gain;' (iii.) a place of *rest*, for 'there remaineth . . . a rest to the people of God;' (iv.) a place of *consolation*, for GOD is there, and when we are 'absent from the body' we are 'present with the LORD,' 'in Paradise.'

12. When did our Blessed Lord descend into Hell?

Our Blessed LORD *descended* into Hell on Good Friday, when He said, 'Father, into Thy Hands I commend My Spirit' (S. Luke xxiii. 46), and gave up the ghost—a little after three o'clock.

13. Why did the Lord descend into Hell?

Our Blessed LORD *descended into Hell*—(i.) 'that He by the Grace of GOD should taste death for every man' (Heb. ii. 9), and there is no true Death unless the soul leaves the body and goes to the place of departed spirits; (ii.) that He might there proclaim the glad tidings of His victory over sin and Satan.

14. What does S. Peter say about the Lord's descent into Hell?

[*Let them learn and repeat*] 1 S. Pet. iii. 18, 19.

Verses to be learned.

'Lifeless lies the broken Body,
Hidden in its rocky bed,
Laid aside like folded garment;
Where is now the Spirit fled?

See, He comes a willing Victim,
Unresisting hither led;
Passing from the Cross of sorrow
To the mansions of the dead.

Lo! the heavenly light around Him
As He draws His people near;
All amazed they stand rejoicing
At the gracious words they hear.

For Himself proclaims the story
Of His own Incarnate life,
And the death He died to save us,
Victor in that awful strife.'

—*Hymns A. & M.* 122.

Story in illustration.—See story of Little Mary in *Pr. Prompt. of Anec.* p. 26.

As S. Hugh, Bishop of Lincoln, did unto others, in caring for their decent and reverent burial, so was it done himself at his own funeral. When the body was brought to Lincoln, it was met about a mile from the city by a great and distinguished company. At their head was King John, then holding his Council at Lincoln, and with him Archbishops, Bishops, Abbots and nobles in great numbers. The King and some of his nobles took the bier containing the sacred body of the Bishop on their shoulders and carried it for some distance. Before entering the city they resigned the task to others, and here a scene of wild confusion arose, all the great men contending furiously for the honour of taking part in the conveyance of the body. In all the Churches of the city the bells were tolled and psalms and hymns chanted, and thus in the midst of all these demonstrations the body of the Bishop was conveyed to the door of the Cathedral, then partly built. Thence it was conveyed on the shoulders of Bishops and Archbishops into the Choir, and there arrayed in the vestments he had worn at his consecration. Thus it was exposed to the reverential gaze of the crowd, which with torches in hand pressed to do honour to the saint. . . . On the next day the much honoured body was interred near the Altar of S. John Baptist, on the north side of the Church. King John and his nobles, the Prince of Galloway, the Archbishop of Canterbury, the Archbishop of Dublin, the Archbishop of Ragusa and thirteen other Bishops being present at the ceremony. The service for the dead had been already sung in the Church by the assembled Bishops, when they first heard of S. Hugh's death. It was now more solemnly repeated, the Archbishops and Bishops reading the lections and singing the versicles and responses. It was the remark of every one that he who had been so zealous to do honour to the dead, and had so often officiated at funerals, had himself more honour done to him in his burial than any other, having kings for mourners, and archbishops as ministering priests.

—*Canon Perry's Life of S. Hugh.*

CATECHISING XVII.

1. After the Creed has said *He descended into Hell*, what comes next?

The third day He rose again from the dead.

2. Who rose again the third day from the dead?

Our Blessed LORD and Saviour JESUS Christ *rose again the third day from the dead.*

3. How came our Blessed Lord to rise again?

Because it was not possible that our Blessed LORD should be holden of Death (Acts ii. 24). He rose again by His own Divine and mighty power, as He said, 'I lay down My life that I might take it again . . . I have power to lay it down, and I have power to take it again' (S. John x. 17, 18).

4. When did our Blessed Lord rise again?

Our LORD rose from the dead on Sunday, the first day of the week—'Now when JESUS was risen early the first day of the week' (S. Mark xvi. 9)—the third day after His burial.

5. What says the Creed about our Lord's Resurrection?

The third day He rose again from the dead.

6. What says the Hymn?

'On the third morn He rose again,
Glorious in majesty to reign.'

—*Hymns A. & M.* 135.

7. Where was our Blessed Lord's soul and where was His Body during the three days that He was dead?

During the three days when the LORD was dead, His Sacred Body and His Holy Soul were parted; and His Soul was in Paradise (the *Hell* of the Creed), and His Body was lying in the Holy Sepulchre.

8. How do you reckon the three days of our Lord's absence from His disciples?

Part of Friday (*i.e.* from about 3 P.M. to sunset about 6 P.M.)—*one day*: the whole of Saturday—*two days*: part of Sunday (*i.e.* from 6 P.M. on Saturday night till very early on Sunday morning when the LORD arose)—*three days*.

9. Had our Blessed Lord's Resurrection been foretold?

Our Blessed LORD's Resurrection had been foreshadowed *in type* by Isaac restored to his father after he was accounted as good as dead—'accounting that God was able to raise him up even from the dead: from whence also he received him in a figure' (Heb. xi. 19); by

Joseph delivered from the prison—'then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon' (Gen. xli. 14); and by those who in Old Testament times were raised from the dead.

10. Whom do we read of in the Old Testament as being raised from the dead?

The son of the widow of Sarepta (or Zarephath) was raised from the dead by Elijah (1 Kings xvii. 21); the son of the Shunammite was raised to life by Elisha (2 Kings iv. 34, 35); a dead man who was buried hastily in the tomb of Elisha was raised to life by touching the bones of the prophet (2 Kings xiii. 21).

11. How did our Blessed Lord's Resurrection differ from these?

Our Blessed LORD'S Resurrection differed from those we read of in the Old Testament, because *they* all died again after a time, but 'Christ being raised from the dead dieth no more; death hath no more dominion over Him' (Rom. vi. 9).

12. How was our Blessed Lord's Resurrection foretold by prophecy?

The Resurrection of our LORD was *foretold in prophecy* by the Psalmist, who said, 'Thou wilt not leave My soul in Hell, neither wilt Thou suffer Thine Holy One to see corruption' (Ps. xvi. 10); and by our LORD Himself, 'The Son of Man shall be delivered unto the chief priests, and . . . unto the Gentiles; and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him; and the third day He shall rise again' (S. Mark x. 33, 34).

13. How do we know that our Blessed Lord rose again from the dead?

Our Blessed LORD'S Resurrection is borne witness to by the Angels, by the women, by the Apostles (Acts x. 40); ay, even by His enemies.

Verses to be learned.

'JESUS lives! no longer now
Can thy terrors, Death, appal us;
JESUS lives! by this we know
Thou, O Grave, canst not enthrall us. Alleluia!

JESUS lives! henceforth is death
But the gate of life immortal;
This shall calm our trembling breath
When we pass its gloomy portal. Alleluia!'

—*Hymns A. & M.* 140.

'On the Resurrection morning
Soul and body meet again;
No more sorrow, no more weeping,
No more pain.'

—*Hymns A. & M.*

Stories in illustration.—In the *Life of Rev. James Skinner* we have a description of the Funeral of the Archbishop of Corfu, which took place on the 7th March 1848, and must have been a most imposing scene. The reverence and decorum of the immense crowd of spectators was amazing and worthy of imitation. The body of the deceased prelate, sitting erect upon the archiepiscopal throne, magnificently robed, with the gorgeous mitre on its head, the Book of the Gospels bound in gold and jewels in its right hand, and the crozier of gold in its left, was borne on the shoulders of six priests in full canonicals. The expression of the good old man's face was that of calm, innocent sleep. And as it sat there in all its vestments, so the body was lowered into the vault prepared for it, and left exactly as it was, to await the Last Great Day and the restoration of all things. Those Orthodox Eastern Christians thus testifying in a very striking and significant way to their lively faith in 'the Resurrection of the body and the life of the world to come.'

In that last and fiercest of all the persecutions that befell the Christian Church, I mean that under the Emperor Diocletian about the year A.D. 300, a young and noble lady named Dorothea obtained the martyr's crown. After most fearful tortures had been inflicted upon her, at several times, and when now life was plainly going fast, she was ordered to be led to the block to be beheaded. As she was being led thither, her judge again entreated her to renounce the Faith and ask forgiveness of the gods. 'I pray for forgiveness for you,' said Dorothea, 'and I will pray for it in the Land whither I am fast going.' 'What kind of land is that?' said her judge. The martyr-maiden answered, 'It is a Land of light, of peace, of joy; where there is the River of the water of Life, clear as crystal; and the Tree of Life that yieldeth her fruit every month; where there is a Paradise of pleasure and flowers that never fade.' Then said one of the bystanders, named Theophilus, 'Pray send me some of those flowers when you be come to that Land.' Dorothea answered in a voice now faint with death, 'I will.' Then she was beheaded and passed to her reward. Shortly after a radiant and lovely boy entered the room in which Theophilus was, bearing in his hands two white and two red roses of exquisite beauty and fragrance, such as no earthly garden could have produced, for it was then mid-winter. Holding them out to Theophilus, the messenger said, 'These flowers Dorothea sendeth you.' 'Dorothea!' exclaimed the astonished Theophilus; 'why, she only went to her death just now!' 'True,' said the lovely child, 'and thus she fulfils her promise to send you some of the flowers of Paradise,' and so saying he vanished. Theophilus, convinced of the reality of Paradise and the life beyond the grave, professed himself a Christian, stood firm to the Cross he was so long in taking up, and being faithful under ridicule and cruel torture, went home to his reward, being baptized in his own blood.—*Neale.*

CATECHISING XVIII.

1. What is the next great fact concerning our Blessed Lord that the Creed teaches us after His Resurrection?

He ascended into Heaven.

2. What does *ascended* mean?

The word *ascended* means went up.

3. What says the Hymn?

[*Let them repeat the first four lines of each verse of*] *Hymns A. & M. 149.*

4. How long was our Blessed Lord on earth after His Resurrection and before His Ascension?

Our Blessed LORD was forty days on earth after His Resurrection: 'to whom also He shewed Himself alive after His Passion by many infallible proofs, being seen of them forty days' . . . (Acts i. 3).

5. What do we call these forty days?

The forty days between our LORD's Resurrection and Ascension are called *the Forty Days of Easter*, or *the Great Forty Days*.

6. How long was our Blessed Lord on earth altogether?

Our LORD lived on earth about thirty-three years and a half.

7. Where did He pass the greater portion of His life?

For nearly thirty years our Blessed LORD lived at Nazareth in quiet and seclusion.

8. What was He doing all this time?

During all those long years that our dear LORD lived at Nazareth He was submitting to His earthly parents, working at the trade of a carpenter, preparing for His Ministry.

9. How long did our Blessed Lord's public ministry last?

Our LORD's public ministry only lasted for about three years and a half.

10. When did the Lord ascend up on high?

On *Ascension Day* or *Holy Thursday*, being the fortieth day after His Resurrection, our Blessed LORD *ascended into Heaven*.

11. From what part of the earth did the Lord ascend?

From Bethany, on the eastern slopes of Olivet, the LORD ascended up where He was before.

12. What does S. Luke tell us about the place of the Ascension?

S. Luke tells us that just before the LORD ascended 'He led them out as far as to Bethany' (S. Luke xxiv. 50).

13. What does S. Luke say about the place of the Ascension in the Acts of the Apostles?

S. Luke tells us in the Acts (i. 12), 'Then returned they unto Jerusalem from the Mount called Olivet.'

14. Why, think you, did the Lord ascend from Bethany above all places on the earth?

Our Blessed LORD ascended from Bethany probably because it was endeared to Him as the home of Lazarus, Mary and Martha (S. Luke x. 38; S. John xi. 1); as the place where He raised Lazarus from the dead (S. John xii. 9); as the place to which He retired before His Passion.

15. Who last saw the Lord on earth and witnessed His Ascension?

The Apostles witnessed our Blessed LORD's Ascension, for 'while they beheld He was taken up' . . . (Acts i. 9).

16. What was our Blessed Lord's last act on earth?

Our dear LORD's last act was to bless His Apostles and disciples: 'He lifted up His hands and blessed them; and . . . while He blessed them, He was . . . carried up into Heaven' (S. Luke xxiv. 50, 51).

17. How did our Blessed Lord ascend into Heaven?

Our Blessed Lord *ascended into Heaven* with great triumph and glory, amid the songs of the Holy Angels (Ps. xxiv. 3, 7, 10), riding on the clouds of Heaven: 'He was taken up, and a cloud received Him out of their sight' (Acts i. 9), 'Behold He cometh with clouds' (Rev. i. 7).

18. How was the Lord's Ascension foretold?

Our LORD's Ascension was foretold in two ways, in type and by prophecy.

19. How was it foretold in type?

The Ascension was foretold *in type* by Enoch, 'who was not, for GOD took him' (Gen. v. 24); by Elijah, who was taken up to GOD in a chariot of fire, with horses of fire (2 Kings ii. 11); and by the entrance of the High Priest into the Holy of holies once a year (Heb. ix. 7).

20. How was the Ascension foretold by prophecy?

Our LORD's Ascension was foretold *by prophecy* in the Psalmist's words, 'Thou art gone up on high,' etc. (Ps. lxxviii. 18), and in our LORD's own words, 'I ascend unto My Father, and your Father; and to My GOD, and your GOD' (S. John xx. 17).

21. Where has our Blessed Lord gone?

Our Blessed Lord *ascended into Heaven*, 'for Christ is not entered into the Holy places made with hands, which are the figures of the true, but into Heaven itself' (Heb. ix. 24); 'Who is gone into Heaven, and is on the Right Hand of GOD,' etc. (1 Pet. iii. 22).

22. Why did our Lord ascend into Heaven?

Our Blessed LORD ascended into Heaven 'now to appear in the Presence of GOD for us' (Heb. ix. 24), to receive gifts for men (Ps. lxxviii. 18), to prepare a place for us (S. John xiv. 2), and to make intercession for us (Heb. vii. 25).

Verses to be learned.

' See the Conqueror comes in triumph,
 See the King in royal state,
 Riding on the clouds His chariot
 To His heavenly palace gate ;
 Hark ! the choirs of Angel voices
 Joyful Alleluias sing,
 And the portals high are lifted
 To receive their Heavenly King.

While He lifts His hands in blessing,
 He is parted from His friends ;
 While their eager eyes behold Him,
 He upon the clouds ascends ;
 He who walked with GOD, and pleased Him,
 Preaching truth and doom to come,
 He, our Enoch, is translated
 To His everlasting home.'

—*Hymns A. & M.* 148, vers. 1, 3.

Stories and Illustrations.—Our Blessed LORD's Life on earth may not unaptly be likened to a glazier's diamond, the long handle representing the long years of patient waiting and preparation ; the little diamond at the end the short, busy, effective Ministry. Elijah, the great type of our ascending LORD, was taken up, without dying, in a chariot of fire with horses of fire. Let me tell you of another who in modern times was taken home to GOD in a chariot of fire, but *not* without dying. It was a bright sunny afternoon. The engine, with a long train of cars, was running at full speed on the Pennsylvanian line. Joe Sieg was driving,—

' Now lighting his pipe for a whiff or two,
 Yet looking ahead as drivers do,'—

when, as they opened the furnace door to feed the fire, suddenly there flared out fierce fiery tongues of flame, which drove Sieg and his stoker back and back until the flames caught the cars. The engine shoots ahead like a wild beast set free, for no strong grip now holds the levers. Hundreds of lives are trembling in the balance, for the train is on fire, and in a few minutes more they must all be burnt or suffocated.

' To leap from the train would be certain death,
 To stay would be food for the flames' wild breath.'

In a moment Sieg takes in the whole situation—sees his duty, and does it like a true man. With one wild rush he is into the flames, which hiss and curl around him on every side, biting and tearing at his very life. But what reck he? he *must* stop his engine and save

E

his passengers, come what may ! The flames curl round him and weave a fiery screen between the engine and himself. Step by step he swiftly fights his way towards the levers. And now his feet are on the tender-plate—now the levers are within reach ! Blinded, scorched, blackened, charred, his flesh hanging in strips, his strength weakened by his fierce struggle with the flames, he gropes for the levers, clutches convulsively at the burning metal, and then with the one last effort of his remaining strength,—

‘ Mid the hissing of fire and the engine’s roar,
Threw off the steam, and could do more ! ’

When at last the engine was brought to a stand, it was found that though the cars were on fire, not a single passenger had lost his life. But where was Joe Sieg, the engine-driver ? Back in the tender lay a poor, charred, scalded, blackened heap, the mortal remains of that brave, noble fellow, who died at the post of duty, true as steel, saving hundreds of lives at the cost of his own, and going home to GOD in a chariot of fire. (See the poem *Joe Sieg* by Alex. Anderson in *Good Words* for Feb. 1886.)

The *Bride’s Return* (see *Pr. Prompt. of Anec.* pp. 40, 41) was unexpected, and unprepared for ; not so is it with the faithful—JESUS our LORD has gone on before to prepare a place for us.

CATECHISING XIX.

1. What clause of the Creed have we come to?

And sitteth on the Right Hand of God the Father Almighty.

2. Who is on the Right Hand of God?

Our dear LORD and Saviour JESUS Christ, Very God and Very Man, is on the Right Hand of GOD.

3. How do we know this?

Because the Church so teaches from the beginning, and Holy Scripture distinctly says so.

4. What does the Church teach us about our Lord's sitting on the Right Hand of God in the *Te Deum*?

In the *Te Deum* we are taught to say, *Thou sittest at the Right Hand of God in the Glory of the Father.*

5. What does she say in the *Gloria in Excelsis*?

In the *Gloria in Excelsis*, or Great Doxology, we are taught to say, *Thou that sittest at the Right Hand of God in the glory of the Father, have mercy upon us . . . Thou only, O Christ, with the Holy Ghost art most High in the Glory of God the Father.*

6. How does S. Mark speak of our Lord's Session at the Right Hand of God?

S. Mark (xvi. 19) tells us, 'So then after the LORD had spoken unto them, He was received up into Heaven, and sat on the Right Hand of God.'

7. What says S. Paul about it?

About our LORD's Session at the Right Hand of God, S. Paul says, 'He raised Him from the dead, and set Him at His own Right Hand in the Heavenly places' (Eph. i. 20).

8. What S. Peter?

S. Peter says of our LORD's Session, 'Who is gone into Heaven and is on the Right Hand of God, Angels and authorities and powers being made subject unto Him' (1 S. Pet. iii. 22).

9. Had our Blessed Lord's Session at the Right Hand of God been foretold?

Our LORD's Session on GOD's Right Hand was foretold by the Psalmist, when he said, 'The LORD said unto my LORD, Sit Thou on My Right Hand until I make Thine enemies Thy footstool' (Ps. cx. 1); and our LORD Himself said, 'Hereafter shall ye see the Son of Man sitting on the Right Hand of power, and coming in the clouds

of Heaven' (S. Matt. xxvi. 64), and 'To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His Throne' (Rev. iii. 21).

10. Have any seen our Blessed Lord at God's Right Hand.

S. John, S. Paul, and S. Stephen all saw our Blessed LORD in Heaven. S. Stephen said, 'Behold, I see the Heavens opened and the Son of Man standing on the Right Hand of GOD' (Acts vii. 56); S. Paul asks, 'Have I not seen JESUS Christ our LORD?' (1 Cor. ix. 1; Acts ix. 17); S. John writes, 'And being turned I saw . . . One like unto the Son of Man . . .' (Rev. i. 12, 13).

11. How is our Blessed Lord known and recognised?

Our Blessed LORD is to be known and recognised, even now at GOD's Right Hand, in Heaven, by the marks of His five most precious Wounds. See *Hymns A. & M.* 51, 304.

12. What is kneeling the posture of?

Kneeling is the posture of worship, prayer, or entreaty.

13. What is standing the posture of?

Standing is the posture of attention, resolution, and action.

14. What is sitting the posture of?

Sitting is the posture of dignity, rest, and waiting.

15. What does our Blessed Lord's Session mean?

The fact of our Blessed LORD's sitting at the Right Hand of GOD is meant to teach us that He shares with God—

i. His glorious *Majesty*, 'He is set on the Right Hand of the throne of the Majesty in the Heavens' (Heb. viii. 1);

ii. His infinite *Power*, 'Ye shall see the Son of Man sitting on the Right Hand of power' (S. Mark xiv. 62);

iii. His perfect *bliss*, 'At Thy Right Hand there are pleasures for evermore' (Ps. xvi. 12).

16. What is our Blessed Lord doing at God's Right Hand?

Our Blessed LORD is still working for us, even at God's Right Hand, in many ways, thus—

He is subduing His enemies, 'for He must reign till He hath put all enemies under His feet' (1 Cor. xv. 25);

interceding for us—'He ever liveth to make intercession for them' (Heb. vii. 25);

presenting our prayers unto the Father (Rev. viii. 3, 4);

sending the constant help of the Holy Spirit (S. Luke xi. 13);

preparing our place in Heaven, 'I go to prepare a place for you' (S. John xiv. 2).

Verses to be learned.

'Crown Him the LORD of Love;
Behold His Hands and Side,
Rich Wounds yet visible above,
In beauty glorified.'

—*Hymns A. & M.* 304.

'Those dear tokens of His Passion
Still His dazzling Body bears,
Cause of endless exultation
To His ransomed worshippers ;
With what rapture
Gaze we on those glorious scars !'

—*Hymns A. & M.* 51.

Stories in illustration.—Many things there be in the world which at first sight are much alike in appearance, so that it is very hard to distinguish the true from the false.

Thus it is with certain animals, fishes, plants, precious stones, and metals, and with the notes of the Bank of England. The true have certain definite marks, which may be seen on close inspection, but without which they are false. So Satan sometimes transforms himself into the appearance of our Blessed LORD Himself, but he ever lacks the marks of the Passion, 'the print of the nails.' It is related that the Evil one once appeared to S. Martin of Tours as he was praying in his cell. Satan was clad in royal apparel, with a crown of gold enriched with jewels on his head, and displayed a calm expression and a face of joy. After a long silence on both sides, Satan announced himself as Christ come to honour His host by visiting him before His Second Advent, now nigh at hand. S. Martin hesitated, and did not worship. Hesitation on the part of the Saint was met by renewed assertion on the part of Satan. But by this time the real nature of the speaker had been revealed to S. Martin, and he declared that he would believe in the coming of his LORD only when he saw Him in the form and dress in which He suffered, and bearing in His Body the Five Precious Wounds. And in Baring Gould's *Post. Med. Preachers*, p. 80, we are told that 'a hermit supplicating GOD that he might know the way of salvation, beheld Satan transformed into an Angel of light, who said, "Your prayer is heard, and I am sent to tell you what you must do to be saved ; you must give GOD three things united—the new moon, the disc of the sun, and the head of a rose." The hermit was nearly driven to despair, thinking that this was an impossibility ; but a real Angel appeared to him and gave him this solution : the new moon is a crescent, that is to say a **C** ; the disc of the sun is an **O** ; and the head of a rose is **R**. Unite these three letters and you make **COR**, the *heart* ; offer GOD your *heart*, and then the way of salvation is open before you.'

The fact that our Blessed LORD has ascended into Heaven should lead us to ascend thither in heart and mind, 'Set your affections on things above, not on things on the earth.' And because He now sits and reigns at GOD's Right Hand, we should look to Him for daily pardon—'If any man sin, we have an Advocate with the Father, JESUS Christ the Righteous'—and for daily grace, that we may be strengthened with might by His Spirit in the inner man.

CATECHISING XX.

1. Where are we in the Creed?

From thence He shall come to judge the quick and the dead.

2. Who is This that is coming?

Our Blessed LORD and Saviour JESUS Christ is coming again.

3. When cometh He?

The LORD *shall come again at the end of the world* (Bapt. Cr.).

4. Whence comes He?

Our LORD will come from the Right Hand of the Father, from Heaven to earth.

5. Why comes He?

Our LORD *shall come to judge the quick and the dead*, for the deeds done in the body.

6. What says the *Te Deum* about this Coming of the Lord?

The *Te Deum* says, *We believe that Thou shalt come to be our Judge. We therefore pray Thee, help Thy servants whom Thou hast redeemed with Thy Precious Blood.*

7. What is this Coming of our Blessed Lord called?

The Coming of the LORD to judgment is called His Second Advent, or Second Coming.

8. In what character did the Lord appear at His first Coming?

When 'the Word was made Flesh and dwelt among us' at His first Coming, He came to be our Saviour.

9. In what character will He appear at His Second Coming?

When the LORD comes to earth the Second time, He will come as the Judge of the living and the dead.

10. Was it foretold that the Lord should come again from Heaven?

Our Blessed LORD's Second Coming was foretold in the Old Testament by *type*, and by express words of *prophecy*.

11. How by type?

Our LORD's Second Advent was foretold in *type* by the return of the High Priest to the people from the Holy of Holies on the Great Day of Atonement.

12. How by prophecy?

Our LORD's Second Coming was foretold in *prophecy* when the Psalmist said, 'He cometh to judge the earth' (Ps. xcvi. 13), and the prophet Daniel (vii. 13), 'I saw in the night visions, and behold One like the Son of Man came with the clouds of Heaven.'

13. How is our Blessed Lord's Second Coming referred to in the New Testament?

Our LORD's Second Advent is referred to in the New Testament, as—

- of a Master returning to His household (S. Matt. xxiv. 48-50);
- of a nobleman returning from a Far Country (S. Luke xix. 12);
- of a Bridegroom coming to fetch home His Bride (S. Matt. xxv. 6).

14. How is our Blessed Lord's Coming foretold in the New Testament?

In the New Testament the Second Advent of the LORD is foretold in such passages as these, 'I will come again and receive you unto Myself' (S. John xiv. 3); 'Hereafter shall ye see the Son of Man sitting on the Right Hand of power, and coming in the clouds of Heaven' (S. Matt. xxvi. 64); 'This same JESUS, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven' (Acts i. 11); 'Behold He cometh with clouds, and every eye shall see Him' (Rev. i. 7).

15. How will our Blessed Lord come again?

When the LORD comes again to earth, He will come

** suddenly*—'As the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be' (S. Matt. xxiv. 27);

quietly—'Behold, I come as a thief' (Rev. xvi. 15);

unexpectedly—'in such an hour as ye think not the Son of Man cometh' (S. Matt. xxiv. 44);

gloriously—'They shall see the Son of Man coming in the clouds of Heaven with power and great glory' (S. Matt. xxiv. 30); and so the Nicene Creed, *And He shall come again with glory to judge both the quick and the dead*;

with the sound of a trumpet, 'The LORD Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God' (1 Thess. iv. 16).

16. Why will the Lord come to earth the Second time?

Our LORD is Coming to be our Judge—to *judge the quick and the dead*.

17. What do you mean by the quick?

By *the quick* I mean those that are alive on earth at the time of our LORD's Second Coming.

18. How does the Athanasian Creed refer to the Lord's Second Coming?

The Athanasian Creed says, *At Whose coming all men shall rise again with their bodies, and shall give account for their own works.*

19. What will happen in the Last Day?

In the Last Day, the Day of Judgment, 'we must all appear before the judgment-seat of Christ' (2 Cor. v. 10), for then the Throne will be set, and the books will be opened, and the dead, small and great, shall stand before GOD, and be judged out of those things that are

written in the books (Rev. xx. 12) : for 'GOD shall judge the secrets of men by JESUS Christ,' and 'render to every man according to his deeds' (Rom. ii. 16, 6).

Then if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?

Verses to be learned.

'Thou Judge of quick and dead,
Before Whose bar severe,
With holy joy or guilty dread,
We all shall soon appear ;

Our wakened souls prepare
For that tremendous day,
And fill us now with watchful care,
And stir us up to pray :

To pray and wait the hour,
The awful hour unknown,
When robed in majesty and power
Thou shalt from Heaven come down.'

—*Hymns A. & M.* 205.

Stories and Illustrations.—* Light travels 11,160,000 miles in a second of time. For an apt illustration of the way in which the most secret sins will come to light in the Day of Judgment, see *Pr. Prompt. of Anec.* pp. 39, 40. The motives and intentions with which men perform their actions often decide whether they are good or bad. 'Two women came before a judge contending about the ownership to a clew of wool, which each claimed to be her own. The judge inquired as to the shred upon which the wool had been wound. One woman declared she had wound it upon a bit of black rag, the other affirmed that the piece was white. Then the judge ordered the wool to be unwound, and delivered it over to the woman who had asserted that she had used a black rag ; for the end of the thread was found twined round a black centre.'—*Post. Med. Preachers*. So at the Last Day the motives with which we acted will be brought to light, all actions will be seen in their true colours.

'Conscience makes cowards of us all,' and this fact is often acted upon in India and the East to detect crime. In India, we will suppose that a theft has been committed in a household, the servants are all assembled, and a portion of dry, uncooked rice is served out to each, which they are told to 'chump' and swallow. The mouth of the culprit is generally found dry and moistureless, so that he cannot swallow his rice, and is thus detected.

, A maiden once presented herself at the court of a king, laden with

a heavy sword in its scabbard by her side. The weight of the sword caused her much fatigue and pain, but she might not be relieved of it until she could find a knight who was good, and pure, and true, without taint of treachery or baseness. The king and his knights, one after another, tried to draw the sword, but failed. And the maiden was now going away unhelped, when a poor knight, who had hitherto stood aloof from the brilliant circle, because of his worn and somewhat shabby attire, asked if he might try to draw the sword. The maiden slightly hesitated, whereupon the poor knight said, 'Righteousness is not shown by a man's clothing;' then the maiden consented, and the knight advancing, firmly grasped the sword by the cross-shaped hilt and drew it easily: because, like Nathanael, in him there was no guile. So many a brave service or noble deed can be done for GOD and men by those only whose consciences are free from stain.

CATECHISING XXI.

1. What clause of the Creed have we come to ?

I believe in the Holy Ghost ?

2. What do we say about this Divine Person in the Nicene Creed ?

In the Nicene Creed we say, *And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets.*

3. What does the word *Ghost* mean ?

The word *Ghost* means Spirit.

4. Why is He called *Holy* ?

The Blessed Spirit is called Holy, not only because He is perfectly Holy as GOD, but also because He is 'the Spirit of holiness' (Rom. i. 4), and He strives to make us holy.

5. Who is the Holy Ghost ?

The Holy Ghost is the Third Person of the Ever Blessed Trinity ; for the Father is GOD, the Son is GOD, and the Holy Ghost is GOD. And yet they are not three GODS, but One GOD.

6. How do we know that the Holy Ghost is God ?

We know that the Holy Ghost is GOD, because whatever power we find ascribed to the Father and the Son, that self-same power or virtue is ascribed to GOD the Holy Ghost ; because He is no created being, but was with the other Holy Persons at the Creation, 'and the Spirit of GOD moved upon the face of the waters' (Gen. i. 2). So Ananias is said to have lied unto GOD when he lied to the Holy Ghost—'Why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou hast not lied unto men, but unto GOD?' (Acts v. 3, 4). So—'Know ye not that your body is the temple of the Holy Ghost?' (1 Cor. vi. 19), 'Know ye not that ye are the temple of GOD?' (1 Cor. iii. 16).

7. By what tender and endearing name is God the Holy Ghost called ?

GOD the Holy Ghost is sometimes called by the endearing Name of the *Comforter*—'If I go not away, the Comforter will not come unto you' (S. John xvi. 7) ; 'When the Comforter is come . . . even the Spirit of truth' . . . (S. John xv. 26).

8. When did God the Holy Ghost come down ?

GOD the Holy Ghost came down upon the Apostles and disciples on the day of Pentecost.

9. What name do we give to the Day of Pentecost?

We call Pentecost by the name of Whitsun Day.

10. What does the Epistle for Whitsun Day tell us about the descent of the Holy Ghost?

[*Let them learn and repeat*] Acts ii. 1-5.

11. Why did our Blessed Lord send down the Holy Ghost?

Our Blessed LORD sent down the Holy Ghost upon His Apostles and disciples—

i. to fulfil His promise—‘If I depart, I will send Him unto you’ (S. John xvi. 7);

ii. that He might teach us all things (S. John xiv. 26);

iii. to guide us into all truth (S. John xvi. 13);

iv. to sanctify us in body and soul; and

v. to abide with us for ever (S. John xiv. 16).

12. Has any one ever seen God the Holy Ghost?

‘No man hath seen GOD at any time’ (S. John i. 18), and therefore this Divine Spirit, the LORD the Holy Ghost, hath never been seen by mortal eye.

13. How then did He show His Presence at our Blessed Lord’s Baptism?

The Holy Ghost manifested His Presence by coming down in a bodily shape like a dove upon our Blessed LORD at His Baptism (S. Luke iii. 22).

14. How at Pentecost?

At Pentecost the Holy Ghost manifested His Presence by the sound of a rushing mighty wind, and by the sight of cloven tongues like as of fire, which sat upon the heads of the Apostles (Acts ii. 3).

15. How is He symbolized in Heaven?

In Heaven the Presence of the Holy Ghost is symbolized by—

i. ‘the seven lamps of fire’ (Rev. iv. 5)—

‘Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.’

ii. the River of the water of Life (Rev. xxii. 1)—

‘A living stream as crystal clear
Welling from out the Throne.’

—*Hymns A. & M.* 213.

16. When is God the Holy Ghost first given to us?

GOD the Holy Ghost is first given to us at our Baptism—which is ‘the washing of Regeneration and renewing of the Holy Ghost’ (Tit. iii. 5), and of which the LORD saith, ‘Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of GOD’ (S. John iii. 5). ‘By One Spirit are we all baptized into one Body’ (1 Cor. xii. 13).

17. What are the Seven Gifts of the Spirit?

The sevenfold gifts of the One Spirit are the Spirit of wisdom and

understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, and the Spirit of GOD's most holy fear.

Verse to be learned.

'We are little Christian children,
 GOD the Holy Ghost is here,
 Dwelling in our hearts to make us
 Kind and holy, good and dear.'—*Mrs. Alexander.*
See Hymns A. & M. 157, 207, 211, 213.

Illustrations and Stories.—The Holy Ghost seems to have been given to the Apostles on three several occasions, first to work miracles, next to forgive sins (S. John xx. 22, 23), and then third to strengthen their hearts: given twice as an earnest and foretaste, and then in full abundance. As when children see their mother making something nice, and she gives them a little piece, but reserves the main portion for another time. All things bright and beautiful in Nature or in Art, all things wise and wonderful, good, true, pure, come from GOD the Holy Ghost. He teaches us to be kind, tender-hearted, placable, forgiving. See how David was moved to pity, and spared the life of Saul even when he was in hot pursuit of David with intent to destroy him (1 Sam. xxiv., xxvi.).

There lived in mediæval times a certain Prince, who had been injured by a neighbour, and had vowed to take vengeance on him whenever he should pass by his castle. It was not long before an opportunity for taking revenge presented itself. Word was brought to the Prince that his enemy was approaching, and accordingly he prepared to attack him. But before he sallied forth from the castle gate, at the head of his armed retainers, the Prince was summoned by his chaplain to pray. In the dimly lighted chapel of the castle, humbly kneeling before the Altar, they began to recite the LORD's Prayer. Already have they said together the first few petitions, but now they come to the petition, *Forgive us our trespasses as we forgive them that trespass against us*, and the voice of the Prince is silent. A new light streams in upon his soul—the words possess a meaning and a power which he had never felt before: here is he about to ask forgiveness of his sins at the hands of GOD, and yet all the time cherishing vengeance against his neighbour. And now he finds his voice again and utters the words with contrition and deep feeling; whilst his enemy is suffered to pass on unmolested and unharmed, without any act of violence or even thought of vengeance. The Blessed Spirit had moved him to mercy.

CATECHISING XXII.

1. Where are we in the Creed?

At the words *The Holy Catholic Church*.

2. What means this word *Church*?

The word *Church* means *that which belongs unto the Lord, the Lord's Body, or the Lord's House*.

3. What is the *Church*?

The Church is 'the blessed company of all faithful people' who by One Spirit have been baptized into One Body, and who hold fast the One Faith, and serve the One LORD (1 Cor. xii. 13; Eph. iv. 4, 5, 6; and cf. Acts ii. 42).

4. What does the Nicene Creed say about the *Church*?

The Nicene Creed says, *I believe One, Catholic, and Apostolic Church*.

5. How is the *Church* spoken of in Holy Scripture?

In Holy Scripture the Church is spoken of by many titles; as the *Kingdom of Heaven* (S. Matt. iv. 17), or the *Kingdom of God* (S. Mark i. 14, 15); as a *Body*—'the Church which is His Body' (Eph. i. 22, 23); as a *House*—'Christ as a Son over His own House, Whose House are we' (Heb. iii. 6); as a *Household*—'ye are no more strangers and foreigners, but fellow-citizens with the Saints and of the Household of GOD' (Eph. ii. 19); as a *Vine*—'I am the Vine, ye are the branches' (S. John xv. 5).

6. When the *Church* is spoken of as a *Body*, what part of that *Body* is our Blessed Lord Himself?

Our Blessed LORD is 'the Head over all things to the Church, which is His Body' (Eph. i. 22); 'He is the Head of the Body, the Church' (Col. i. 18).

7. When the *Church* is spoken of as a *Body*, what part are we?

Individual Christians are the several limbs or members of the Body of Christ—'now ye are the Body of Christ, and members in particular' (1 Cor. xii. 27); 'we are members of His Body, of His Flesh, and of His Bones' (Eph. v. 30).

8. When the *Church* is called a *House*, what is our Blessed Lord and what are we?

If the Church is spoken of as a *House*, then our LORD is the Foundation Stone, and we are stones built on Him in order—'built upon the Foundation of the Apostles and Prophets, JESUS Christ Himself being the Chief Corner Stone' (Eph. ii. 20); 'ye also, as living stones, are built up a spiritual house' (1 S. Pet. ii. 5).

9. When the Church is spoken of as a Tree, what is our Blessed Lord and what are we?

When the Church is spoken of as a Tree, then our Blessed LORD is the Root and Stem, and we are the branches—'I am the Root and the Offspring of David' (Rev. xxii. 16); 'I am the Vine, ye are the branches' (S. John xv. 5).

10. What are the four titles of the Church given in the Creeds?

The Church is called in the Creeds by these four titles—*One, Holy, Catholic, Apostolic*.

11. Why is the Church called One?

The Church is called *One* because all her members have '*One* GOD and Father' (Eph. iv. 6), confess '*One* LORD' (Eph. iv. 5), have been 'all baptized into *One* Body' (1 Cor. xii. 13), hold fast '*One* Faith' (Eph. iv. 5).

12. Why is the Church called Holy?

The Church is called *Holy* because Christ her Head is '*Holy*, harmless,' etc. (Heb. vii. 26), and 'if the First-fruits be *Holy*, the lump is also *holy*'; and if the Root be *Holy*, so are the branches' (Rom. xi. 16), and because GOD saith to all the members of Christ's Body, 'Be ye holy, for I am Holy' (1 S. Pet. i. 15, 16).

13. Why is the Church called Catholic?

The Church is called *Catholic*, i.e. universal, because it is universal as regards

time—'Thy Kingdom is an everlasting Kingdom' (Ps. cxlv. 13);

people, containing men out of every kindred and tongue and people and nation;

faith—teaching the whole 'truth as it is in JESUS';

means of Grace—ministering 'all things that pertain unto life and godliness' (2 S. Pet. i. 3).

14. Why is the Church called Apostolic?

The Church is called *Apostolic* because it is 'built upon the foundation of the *Apostles* and *Prophets*, JESUS Christ Himself being the Chief Corner Stone' (Eph. ii. 20).

15. What are the three parts or states of the Church?

The Church now exists in these two states, *Militant* here on earth, and *Expectant* in the Paradise of GOD: hereafter it will exist in a third state, as the Church *Triumphant* in Heaven.

Verses to be learned.

'Christ is gone up: yet ere He passed
From earth, in Heaven to reign,
He formed One Holy Church to last
Till He should come again.

His twelve Apostles first He made
His ministers of grace;
And they their hands on others laid
In turn to fill their place.

So age by age and year by year
His Grace was handed on;
And still the Holy Church is here,
Although her LORD is gone.'

—*Hymns A. & M.* 352, vers. 1, 2, 3.

Story in illustration.—And now let me tell you of the admission of some once heathen Kaffirs into the One Fold, when the solemn performance of Holy Baptism, showing that it is a putting off of the old man and a putting on of the new man, a turning from darkness to light, and from the power of Satan unto GOD, brought out more strikingly than usual the fact that Holy Baptism makes us very members incarnate of Christ's Mystical Body, Holy Church. On Quinquagesima Sunday 1886 the first-fruits of the Kaffir Mission were baptized in the new School Chapel of S. Philip's, Cape Town. At about 6 P.M. the choir and clergy, headed by their processional cross, came forth from the Vestry singing the Hymn, 'As pants the hart for cooling streams.' Psalm xlii., from which this Hymn is taken, is the old Processional Psalm at solemn Baptisms. The Choir moved down the Nave, and took up their places in the North side of the Baptismal tank. Then the seven catechumens, in dark blue garments reaching down to their feet, were conducted to the South side of the tank. The clergy took up their position at the East end of the tank. The rest of the building was filled with a large congregation, including a considerable body of Kaffirs. The Baptismal Service was said in English by Father Puller. The questions were put separately to each catechumen, and each one while renouncing the devil, the world, and the flesh turned to the West, the region symbolical of darkness, and then again turned to the East, the region of light, while confessing his Faith in the Ever Blessed Trinity. Four out of the seven made the responses in English, and three in Kaffir, the Catechist interpreting. At the end of the questions, Father Puller gave an address to the catechumens, which was interpreted sentence by sentence into Kaffir. After the Consecration of the water the priest led each catechumen separately down into the tank and immersed him three times, whilst pronouncing the Baptismal formula. As each one came out of the Font he was enveloped by Father Sheppard in a white mantle, and was then conducted to a dressing-room curtained off from the rest of the building. While the seven were changing their wet clothes, the choir and congregation sang two Baptismal Hymns. Then the newly baptized in white suits came back to their place on the South side of the Font, and were signed with the Cross, and the rest of the Service was proceeded with. The final Processional Hymn was, 'O JESU, I have promised to serve Thee to the end.' Let us pray for the perseverance of these Christian Kaffirs, and entreat GOD that many more of their countrymen may confess the One LORD, believe the One Faith, and receive the One Baptism.

CATECHISING XXIII.

1. What part of the Creed are we at ?

The Communion of Saints, the Forgiveness of sins, the Resurrection of the Body, and the Life everlasting.

2. What do we call these ?

The Communion of Saints, the Forgiveness of sins, the Resurrection of the Body, and the Life everlasting are the four great privileges of the Church.

3. What is the first privilege ?

The first great privilege of the Church is *the Communion of Saints*.

4. What do you mean by the Saints ?

In one sense all Christians are spoken of as Saints—'called to be saints' (1 Cor. i. 2). Here it is used of those who are being 'sanctified in Christ JESUS,' who 'purify their hearts by Faith,' seeking to be 'holy in all manner of conversation' (1 S. Pet. i. 15); and not of the living also, but of those holy souls who are now in the Paradise of GOD.

5. What is another word for Communion ?

Fellowship is another word for *Communion*.

6. With whom do the Saints have Communion ?

The Saints have Communion or Fellowship—

i. with GOD the Holy Trinity—'truly our Fellowship is with the Father and with His Son JESUS Christ' (1 S. John i. 31); 'know ye not that the Spirit of GOD dwelleth in you?' (1 Cor. iii. 16);

ii. with the Holy Angels—'are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' (Heb. i. 14);

iii. with our fellow-Christians on earth—for 'we being many are One Body in Christ, and every one members one of another' (Rom. xii. 5); and

iv. with the faithful departed—'ye *are* come [*not* shall come by and by] unto Mount Sion, and unto the city of the living GOD, the Heavenly Jerusalem, and to an innumerable company of Angels . . . and to GOD the Judge of all, and to the spirits of Just men made perfect' (Heb. xii. 22, 23).

7. What says the Hymn ?

See below, *Verses to be learned*.

8. What is the second great privilege of the Church ?

The second great privilege of the Church is *the forgiveness of sins*.

9. What is sin ?

‘Whatsoever is not of faith is sin’ (Rom. xiv. 23); ‘sin is the transgression of the Law’ (1 S. John iii. 4); it is the turning aside out of the way of GOD’s commandments.

10. What two kinds of sin are there?

All sin whatever is included under these two heads, viz. *Original sin* and *actual sin*.

11. What is original sin?

Original sin is the sin of our origin or birth; it is that fault and corruption of our nature which we get from our first parents, Adam and Eve—‘through the one man’s disobedience the many were made sinners’ (Rom. v. 19, R.V.). Hence we are conceived and born in sin, and are by nature the children of wrath.

12. What is actual sin?

Actual sin is that which we ourselves have committed—that wherein we ourselves have broken GOD’s Holy Law by omission or commission, in thought, or word, or deed.

13. What do you mean by sins of omission?

By *sins of omission* we mean the neglect of duties commanded by GOD, which we have omitted to perform.

14. What do you mean by sins of commission?

Sins of commission are evil deeds actually committed by us, wherein we have done wrong towards GOD in thought, word, or deed.

15. What is GOD’s plan for the removal of man’s guilt?

GOD ‘made Him to be sin for us Who knew no sin, that we might be made the righteousness of GOD in Him’ (2 Cor. v. 21); JESUS our LORD ‘bare our sins in His own Body on the tree’ (1 S. Pet. ii. 24); and thus ‘we have redemption through His Blood, even the forgiveness of sins, according to the riches of His grace’ (Eph. i. 7).

16. How is this Forgiveness conveyed to us?

The Forgiveness of sins is of GOD’s mercy conveyed to us through the Sacraments which are the channels of His Grace: in *Holy Baptism*, ‘arise and be baptized, and wash away thy sins’ (Acts xxii. 16); in *Absolution*, ‘whose soever sins ye remit they are remitted unto them’ (S. John xx. 23, and cf. 2 Cor. v. 18, 19); in *Holy Communion*, ‘This is My Blood of the New Testament, which is shed for many for the remission of sins’ (S. Matt. xxvi. 28).

Verses to be learned.

‘Let saints on earth in concert sing
With those whose work is done;
For all the servants of our King
In Heaven and earth are one.

One family we dwell in Him,
One Church, above, beneath;
Though now divided by the stream,
The narrow stream of death.

F

One army of the living GOD,
 To His command we bow;
 Part of the host have crossed the flood,
 And part are crossing now.

—*Hymns A. & M.* 221, vers. 1, 2, 3.

Stories and Illustrations.—Realizing that we are sinners, let us daily seek for cleansing, and every day begin again. The Communion of Saints is no mere dry doctrine, but a constraining power. Let us realize God's Presence—cast our care on Him, and seek His sympathy, His help, and His comfort. Let us cherish communion with our fellow-Christians by constant acts of united worship, 'not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another,' etc. (Heb. x. 25). The direct opposite to the *Communion of Saints* is that selfish isolation and indifference which Cain showed, and which prompted him to exclaim, 'Am I my brother's keeper?' (Gen. iv. 9).

One of old said, 'I am a man, and nothing human is foreign to me.' See story of three little German children going to Missouri, in *Pr. Prompt. of Anec.* p. 35. The following story illustrates the strength and power of the love and sympathy which are enkindled amongst those who realize the Communion of Saints:—

There is in Idria a remarkable village called Pevoi, where the inhabitants adhere to the Orthodox Eastern Church, and speak the Illyric language, which is a dialect of the Slavonic. One day Mr. Skinner, in company with a Russian nobleman, was travelling in those parts, and fancying that their driver was misleading them, they stopped the carriage, and got out and spoke to two poor women who were tending their sheep in the green lane. The Count spoke to them in Slavonic, and it was delightful to see their bright eyes beam love upon him, as he asked, 'Are you faithful Christians of the Holy Orthodox Oriental Church of Christ?' They instantly made the sign of the Cross according to the Eastern mode, and answered, 'We are faithful Christians of the Holy Orthodox Church of Christ by the Grace of God!' 'And Slave?' added the Count. 'Slave,' they replied. 'And I am so also,' he continued, 'a Russian, and am come to wish you Godspeed.' The women burst into tears, and would have embraced him had he permitted them. 'See! see!' said the Count to his companion, 'the power of the Church!' It was a striking and a touching scene. Would to GOD that we had among ourselves a deeper realization of the fact that 'we being many are One Body in Christ, and every one members one of another!'—Adapted from *Life of Rev. James Skinner*.

Here is a true story illustrating the *Forgiveness of sins*. Some few years ago a party of some twenty-five convicts were at work on Dartmoor in a bog at some distance from the prison. Suddenly one of the convicts picked up some large stones, and threw them at the

warder in charge, who fell to the ground insensible. The warder's loaded rifle fell from his hands, and the convicts then made a rush towards him. At this crisis a convict, who had only lately arrived at Princetown, seeing the danger to which the warder was exposed, outstripped the other convicts, and reaching the fallen warder, first picked up the rifle and pouch of ammunition. Standing over the prostrate warder, he then fired at his advancing comrades, and disabled five or six of them by shooting them in the legs. When his ammunition was exhausted, the convict then seized the rifle by the barrel, and, using it as a club, knocked over about an equal number. As the convict was over six feet in height, and was powerful in proportion, he was able to deal terrible blows with the clubbed weapon. By this time the warders, who are posted on commanding heights all around the farm, were closing in, and when they came up, the convict threw down the rifle, and explained what had happened. Carts were obtained to convey the wounded convicts to the prison infirmary, and the remainder were handcuffed and escorted to the prison. A few days afterwards all the convicts were paraded within the prison walls, and this gallant convict was called up by the Governor, and informed that in consequence of his courageous conduct the Home Secretary had ordered that he should be released and rewarded. So overcome was the convict by the joyous and unexpected intelligence, that he sobbed like a child, and had to be assisted back to his cell, from which in a few days he emerged a free man. The feelings of the convict can be the better understood when I tell you that he was undergoing penal servitude for life. But in recognition of his noble conduct the Home Secretary gave him pardon and release. How much more is GOD our Father able and willing abundantly to pardon those who come to Him, in penitence and faith, through the One Mediator JESUS Christ our LORD!

CATECHISING XXIV.

1. What are the four privileges of the Church ?

The four privileges of the Church are *The Communion of Saints, the Forgiveness of sins, the Resurrection of the Body, and the Life everlasting.*

2. Which are present, and which future, privileges ?

The Communion of Saints and the Forgiveness of sins are present privileges ; *the Resurrection of the Body and the Life everlasting* are future.

3. Where are we in the Creed to-day ?

The Resurrection of the Body and the Life everlasting.

4. What does the word *Resurrection* mean ?

The word *Resurrection* means 'again rising.'

5. What says the *Athanasian Creed* about the *Resurrection* ?

In the *Athanasian Creed* mention is made of the general *Resurrection* in these words, *At Whose Coming all men shall rise again with their own bodies.*

6. What do we call this *Resurrection* ?

We call the *Resurrection* in the Last Day the General *Resurrection*, that is, the *Resurrection* of all men in general. 'The hour is coming in which *all* that are in the graves shall hear His voice and shall come forth' (S. John v. 28) ; 'before Him shall be gathered *all* nations' (S. Matt. xxv. 32).

7. Why do we speak of the General *Resurrection* ?

We speak of the General *Resurrection* in order to distinguish it from cases of individual *Resurrection* when particular persons have been brought to life.

8. What cases of individual *Resurrection* are mentioned in the Old Testament ?

In the Old Testament mention is made of three persons raised from the dead, one by Elijah, and two by Elisha, viz.—

the son of the woman of Sarepta raised by Elijah (1 Kings xvii. 17-23),

the son of the Shunammite (2 Kings iv. 18-36),
the man cast into the grave of Elisha (2 Kings xiii. 21), } by Elisha.

9. What cases of individual *Resurrection* are mentioned in the New Testament ?

In the New Testament we read of our Blessed LORD raising three

persons from the dead, viz.—the little daughter of Jairus, twelve years of age, who was only just dead (S. Luke viii. 41, 42, 54, 55); the son of the widow of Nain, a young man whom they were carrying forth for burial (S. Luke vii. 11-16); and Lazarus, a middle-aged man, who was dead and buried (S. John xi. 39, 43, 44).

Whilst further S. Peter raised Dorcas from the dead (Acts ix. 36-40), and S. Paul raised Eutychus (Acts xx. 9, 10).

10. How is the Resurrection of all men foretold in the Old Testament?

The patriarch Job, speaking of the Resurrection, says, 'Though after my skin worms destroy this body, yet in my flesh shall I see God' (Job xix. 26), and the prophet Daniel (xii. 2) says, 'Many of them that sleep in the dust shall awake.'

11. How does God speak to us in Nature of a Resurrection?

Even in Nature God teaches us something of a Resurrection by the daily Resurrection of the sun, the annual Resurrection of trees and plants, and the wondrous transformation of the caterpillar into the butterfly.

12. How is our Blessed Lord's Resurrection an assurance of our own?

By His own Resurrection our Blessed LORD leads the way that we may follow. 'Now is Christ risen from the dead, and become the first-fruits of them that slept. . . . For as in Adam all die, even so in Christ shall all be made alive' (1 Cor. xv. 20, 22).

13. How are the dead raised up?

As seeds sown in the ground spring up and blossom, so the bodies laid in the dust of the earth shall spring up and rise again at the Resurrection—'That which thou sowest is not quickened, except it die. . . . So also is the Resurrection of the dead' (1 Cor. xv. 36).

14. How is the Resurrection common to mankind?

Because our Blessed LORD triumphed over death as *Man*, therefore all *men* will rise again from the dead, 'for since by Man came death, by Man came also the Resurrection of the dead' (1 Cor. xv. 21, 22).

15. How is the Resurrection one of the four great privileges of the Church?

As regards God's true and faithful servants, the Resurrection is the result of their partaking of our dear LORD's quickening Flesh and Blood in the Holy Communion—'Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the Last Day' (S. John vi. 54); and also of the Holy Spirit's indwelling in their bodies here—'If the Spirit of Him that raised up JESUS from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you' (Rom. viii. 11).

16. What shall we be at the Resurrection ?

At the Resurrection all men shall rise again with their *own* bodies—
‘ We shall not all sleep, but we shall all be *changed*’ (1 Cor. xv. 51);
‘ He shall change our vile body that it may be like unto His glorious
Body’ (Phil. iii. 21).

**17. What shall be the four dowers of the glorified body here-
after ?**

The glorified body shall, after the Resurrection, be possessed of
these four properties—

- i. impassibility—‘ it is sown in corruption, it is raised in incorrup-
tion ;’
- ii. glory—‘ it is sown in dishonour, it is raised in glory ;’
- iii. agility—‘ it is sown in weakness, it is raised in power ;’
- iv. subtlety—‘ it is sown a natural body, it is raised a spiritual
body’ (1 Cor. xv. 42, 43, 44).

Verse to be learned.

‘ Oh how glorious and resplendent,
Fragile body, shalt thou be,
When endued with so much beauty,
Full of health and strong and free,
Full of vigour, full of pleasure,
That shall last eternally !’

—*Hymns A. & M.* 232, ver. 4.

Stories and Illustrations.—Abraham is said to have received Isaac
back from the dead in a figure (Heb. xi. 19), so my Resurrection
story will be of a life given back as it were from the dead. General
Sir Thomas Maitland had taken a town (in the West Indies or South
America), and the soldiers were restrained from committing violence
on the inhabitants, when a shot was fired from one of the windows,
and one of his men was killed. They entered the house, and went
to the room from the window of which the shot had been fired, and
found a number of men playing at billiards. The soldiers insisted on
the culprit being given up, when a man was pointed out by general
consent as the man who had fired the shot, and carried off accord-
ingly. Sir Thomas, considering that a severe example was necessary,
ordered the man to be tied to the mouth of a cannon and shot away !
The troops were mustered, the General himself was present, and every
preparation had been made for blowing the poor wretch away from
the gun. The signal was given, and was immediately followed by the
roar of the gun. It so happened that Sir Thomas had turned away
his head for a moment, therefore what was now his surprise and amaze-
ment to behold the criminal, instead of being blown to atoms, sound
and whole, but with his hair literally standing on end, like porcupine
quills, with terror. It appeared that the ropes had been loosely tied,
and in the agony of the moment the poor man had contrived to

wrench himself round to one side of the cannon's mouth, so that the ball missed him. He approached Maitland and said, 'You see, General, that it was the Will of Heaven my life should be spared, and I solemnly assure you that I am innocent.' After this miraculous escape, Maitland could not allow him to be executed. And it turned out afterwards, on further inquiry, that the man *was* really innocent, and that it was some other man who had fired the shot.—*Greville's Journal of Reign of Queen Victoria.*

CATECHISING XXV.

1. Where are we in the Creed to-day ?

At the fourth privilege of the Church, *The Life everlasting.*

2. How is this spoken of in the Nicene Creed ?

The Nicene Creed says, *I look for the Resurrection of the dead, and the Life of the world to come.*

3. How is it spoken of in the Creed in the Baptismal Office ?

Everlasting life after Death.

4. Will all men live on for ever in the future life ?

The soul never dies ; there is no such thing as annihilation ; in the world to come soul and body, again united, will live on for ever.

5. Will all men be in the same state in the world to come ?

In that world which is to come the LORD, the Righteous Judge, shall discern and put a difference between the righteous and the wicked. And as there shall be a Resurrection both of the just and of the unjust, so the Athanasian Creed says, *they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.*

6. What will be the state of the lost hereafter ?

'The wicked shall be turned into hell, and all the people that forget GOD' (Ps. ix. 17) ; 'then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels' (S. Matt. xxv. 41). They shall be cast out into that outer darkness, where there is weeping and gnashing of teeth.

7. Will the punishment of the wicked last for ever ?

The punishment of the wicked will last for ever ; for our Blessed LORD Himself declares, 'Their worm dieth not, and the fire is not quenched' (S. Mark ix. 44). And 'the second death' (Rev. xx. 14) means *not* annihilation, but *separation* from GOD ; 'they shall be punished with *everlasting* destruction from the Presence of the LORD, and from the glory of His power' (2 Thess. i. 9).

8. But what is the everlasting life of the blessed ?

The everlasting life of the righteous is spent in the blessed Light of GOD's own Presence—'they shall be His people, and GOD Himself shall be with them' (Rev. xxi. 3) ; 'His servants shall serve Him, and they shall see His Face' (Rev. xxii. 3, 4).

9. How may this everlasting life be said to have three parts ?

Of this *everlasting life* we may say that it is begun on earth ; it is continued in Paradise ; it is perfected in Heaven.

10. How ?

The faithful enjoy the beginning of everlasting life here on earth—
‘He that heareth My word, and believeth on Him that sent Me, hath everlasting life, etc. . . . is passed from death unto life’ (S. John v. 24).

11. How is this life continued in Paradise?

After death the souls of the faithful are carried to the Paradise of GOD, and our dear LORD is in Paradise. S. Paul said, ‘I am in a strait betwixt two, having a desire to depart, and *to be with Christ*, which is far better’ (Phil. i. 23).

12. How in Heaven?

After the Resurrection of the body and the Last Judgment, the whole man—body, soul, and spirit—will enjoy this everlasting life. ‘Then shall the King say unto them on His Right Hand, Come, ye blessed children of My Father, inherit the kingdom prepared for you from the foundation of the world’ (S. Matt. xxv. 34).

13. Whence arises the happiness of this everlasting life?

The happiness of this *everlasting life* arises from—
the perfection of the *body*, equal unto the Angels, made like unto Christ (Ps. xvii. 16; 1 S. John iii. 2);

the perfection of the *spirit* in all its parts; *understanding*—‘then shall we know as also we are known’ (1 Cor. xiii. 12); *will*—perfectly ‘conformed to the image of His Son;’

the *perfection of state* in which they will be—‘they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the Throne shall feed them,’ etc. (Rev. vii. 17).

14. Whence flows this life?

GOD Himself, the GOD of Love, is the Fount and Source of this everlasting life—‘of His fulness have all we received’ (S. John i. 16); ‘for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life’ (S. John iii. 16).

Verses to be learned.

‘There for ever and for ever
Alleluia is outpoured;
For unending and unbroken
Is the feast day of the LORD;
All is pure and all is holy
That within thy walls is stored.

There no cloud nor passing vapour
Dims the brightness of the air;
Endless noonday, glorious noonday,
From the Sun of suns is there;
There no night brings rest from labour;
For unknown are toil and care.’

—*Hymns A. & M.* 232; cf. also *Hymns* 228, 235, etc.

' The fiery storm ; the frozen blast ;
The darkness thickly spread ;
The shrieks of anguish rolling past ;
The stench as of the dead ;
The pressure close, the stifling breath ;
The sense of everlasting death ;
The hellish crew ; the spectres dim ;
The fear, the thirst unquenchable :
All these with bitter torments fill
Their chalice to the brim.'

—*Dion. Carth. translated by Dr. Littledale.*

Stories and Illustrations.—As the thought of the torments of the lost should deter from sin, so the thought of the glory and blessedness of Heaven should wean us from this present evil world. 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him' (1 S. John ii. 15). A little Swedish girl, while walking with her father one starry night, was absorbed with the contemplation of the stars. When asked what she was thinking about, she replied, 'I was thinking if *the wrong side* of Heaven is so beautiful and so glorious, what must the *right side* be !'

See story, 'A Mother's Arms,' in *Pr. Prompt. of Anec.* pp. 37, 38.

CATECHISING XXVI.

1. What are the three things which form as it were the backbone of the Catechism?

The Creed, the Ten Commandments, and the LORD'S Prayer form as it were the *Backbone* of the Catechism.

2. Having gone through the Creed, what comes next?

The Ten Commandments come next after the Creed in the Catechism.

3. Where do we find the Ten Commandments in the Bible?

In the Bible the Ten Commandments are given to us in the twentieth chapter of Exodus and in the fifth chapter of Deuteronomy.

4. Where do we find them in the Prayer-Book?

In the Prayer-Book the Ten Commandments are given to us in the *Office of Holy Communion* and in the *Catechism*.

5. Why there?

The Ten Commandments are given to us in the *Office for Holy Communion* and in the *Catechism* that we may learn them and may do them. We must learn them by heart (Deut. vi. 7), and carry them out in our life: they are the rule by which we must try and examine ourselves before drawing nigh unto the Altar of GOD.

6. Where do we get the Ten Commandments?

The Ten Commandments come from GOD: GOD gave them to the children of Israel by the hand of Moses.

7. Where did God give the Ten Commandments to Moses?

GOD gave the Ten Commandments to Moses on Mount Sinai.

8. In what form were these Commandments first given?

The Ten Commandments were given unto the Israelites both in words and in writing, as Moses reminds them (Deut. v. 22), 'These words the LORD *spoke* unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more: and He *wrote* them on two tables of stone, and delivered them unto me.'

9. How and on what were these Ten Commandments written?

The Ten Commandments were written and engraved on two tables, tablets, or slabs of stone, 'written with the finger of GOD' (Ex. xxxi. 18) 'on both their sides' (Ex. xxxii. 15).

10. But did not Moses break these tables of stone?

As Moses came down from Mount Sinai, his anger waxed hot when he saw the people dancing round the golden calf, 'and he cast

the tables out of his hands, and brake them beneath the mount' (Ex. xxxii. 19).

11. What was done with the Commandments?

After the first tables of stone had been broken, 'the LORD said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables' (Ex. xxxiv. 1), and he did so, and GOD 'wrote upon the tables the words of the Covenant, the Ten Commandments' (Ex. xxxiv. 28).

12. What should we learn from the fact of the Commandments being written twice?

The fact that the Commandments were written twice should teach us their truth, their importance, and their necessity (cf. Gen. xli. 32).

13. At what time were the Ten Commandments given to the children of Israel?

When GOD had brought His people Israel out of the land of Egypt, out of the house of bondage, through the midst of the Red Sea, then He gave them the Ten Commandments.

14. When are they given to us?

When we have been brought out of the bondage of sin, out of the darkness of this world, which is ruled over by Satan, into the glorious liberty of the children of GOD, through the midst of the waters of Holy Baptism, then we have given unto us the Ten Commandments.

15. Where should Christians have these Commandments written?

Christians should have these Commandments 'written not with ink, but with the Spirit of the living GOD; not in tables of stone, but in fleshy tables of the heart' (2 Cor. iii. 3).

16. In what Service do we pray that the Commandments may be written in our hearts?

In the *Communion Office* we pray, *Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.*

17. What do we call this Response, and those other nine in which we pray God to incline our hearts to keep His law?

These Responses are called *Kyrie* (*Kyrie*), because that is the English form of the Greek word for *Lord*, with which they begin.

18. Why are the Ten Commandments so important?

The Ten Commandments are most important because GOD has commanded them, and because they *mean* so much.

19. How can you show this? What does our Blessed Lord teach us as to the meaning of the Sixth Commandment?

In explaining the Sixth Commandment our Blessed LORD declares, 'I say unto you, That whosoever shall be angry with his brother without a cause, shall be in danger of the judgment' (S. Matt. v. 22). The Commandments deal with *thoughts* as well as words and actions.

20. What is the new Commandment given by our Blessed Lord?

Our Blessed LORD, the very night before He suffered, said to His Apostles, 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By

this shall all men know that ye are My disciples, if ye have love one to another' (S. John xiii. 34).

21. How does Love sum up and include all the Commandments?

Our Blessed LORD taught us that 'love is the fulfilling of the Law' when He said, 'Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.'

Verse to be learned.

'Let Thy holy Word instruct us;
Guide us daily by its light;
Let Thy love and grace constrain us
To approve whate'er is right,
Take Thine easy yoke and wear it,
Strengthened with Thy heavenly might.'

—*Hymns A. & M.* 342.

Stories and Illustrations.—The wise man tells us, 'He that keepeth the commandment keepeth his own soul' (Prov. xix. 16, cf. vi. 20). And many a man has found safety and salvation both of body and soul in the patient keeping of GOD's commandments.

On Love as the fulfilling of the Law, see story in *Pr. Prompt. of Anec.* pp. 76, 77.

On one of the long marches in the Punjaub which were almost continual, the 25th Sepoys, nearly maddened by thirst and heat, saw one of their water-carriers approaching. At once they rushed towards him, and tore away his load from him, with loud cries of 'Water! Water!' At that moment some half-dozen exhausted soldiers of the 22nd came up, and asked for a little water. At once the generous Sepoys forgot their own sufferings, and gave the fainting Europeans to drink. Then they all moved on, the Sepoys carrying the 22nd men's muskets for them, patting them on the shoulders, and encouraging them to hold out. They did so for a short time, but soon fell, and it was then found that those noble fellows of the 22nd were all wounded, some deeply!—*Life of General Sir Charles Napier.*

CATECHISING XXVII.

1. How many Commandments are there ?

There are Ten Commandments which GOD spake to Moses.

2. In what two great divisions may they all be placed ?

All the Ten Commandments belong to one or other of these two divisions, *i.e.* they either teach us our duty towards GOD, or our duty towards our neighbour.

3. What two kinds of Commandments are there ?

There are two *kinds* of Commandment, *positive* and *negative*.

4. What is a negative Commandment ?

A *negative* Commandment is one which forbids some sin.

5. What is a positive Commandment ?

A *positive* Commandment is one which enjoins some duty.

6. What is the difference between the First and the Second Commandments ?

Both the First and the Second Commandments have to do with our behaviour towards GOD : but the First relates to our Belief in Him, and the Second to our Worship of Him ; the First has to do with the inward devotion of the heart, the Second with the outward reverence of the body.

7. Say the First Commandment.

Thou shalt have none other gods but Me.

8. Who is This God that we are to take for our own ?

The LORD Whose Name is Jehovah is our GOD—‘I, even I, am the LORD ; and beside Me there is no Saviour’ (Isa. xliii. 11) ; ‘among the gods there is none like unto Thee, O LORD ; there is not one that can do as Thou doest’ (Ps. lxxxvi. 8).

9. How many Persons are there in the One God ?

In the Unity of the Godhead there are Three Holy Persons—the Father, the Son, and the Holy Ghost.

10. What ancient Hymn do we sing in praise of the Holy Trinity ?

In praise of the Holy Trinity we sing the ancient Hymn, *Gloria Patri*—

Glory be to the Father, and to the Son, and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be, world without end. Amen.

11. What is it to have the Lord for our God ?

To have the LORD for our GOD is ‘to believe in Him, to fear Him, and to love Him with all our heart, and mind, and soul, and strength.’

12. How must we believe in God ?

'He that cometh unto GOD must believe that He is, and that He is a Rewarder of them that diligently seek Him' (Heb. xi. 6); we must believe in His Wisdom, His Love, and His Power; must believe in Him as our Creator, our Redeemer, our Sanctifier.

13. How are we to believe in God as our Creator?

We must trust in GOD our Creator, as the Disposer of all the events of daily life, by 'casting all your care upon Him, for He careth for you' (1 S. Pet. v. 7).

14. What should we seek from God as our Redeemer?

From GOD our Redeemer we must seek for pardon, and 'if we confess our sins, He is Faithful and Just to forgive us our sins, and to cleanse us from all unrighteousness' (1 S. John i. 9).

15. What should we seek from God our Sanctifier?

From GOD our Sanctifier we should seek for Grace to help us in time of need.

16. Why should we fear God?

We should fear GOD because of His Wisdom, His Power, and His Holiness; because He hateth sin; because He is everywhere, and therefore seeth us in every place; because 'He knoweth the very secrets of the heart' (Ps. xlv. 21); because He is able to save and to destroy.

17. Why should we love God?

'We love Him, because He first loved us' (1 S. John iv. 19).

18. How does God show His love towards us?

The love of GOD towards us is shown by—

what He *has* done for us—'Hereby perceive we the Love of GOD, because He laid down His Life for us' (1 S. John iii. 16);

and what He *is* doing for us—'Like as a father pitieth his own children, even so is the LORD merciful unto them that fear Him' (Ps. ciii. 13); 'the very hairs of your head are all numbered' (S. Matt. x. 30).

19. What is it *not* to have God for our God?

Not to have GOD as our GOD is to be 'without GOD in the world.' No man can serve *two* Masters, but he must, he *does*, serve some one master; and what a man chiefly loves and serves, that is *to him* his GOD, whether that be Christ, or the world, or the flesh, or Satan.

Verses to be learned.

'O worship the King
All glorious above;
O gratefully sing
His power and His Love;
Our Shield and Defender,
The Ancient of Days,
Pavilioned in splendour,
And girded with praise.

Frail children of dust,
And feeble as frail, -
In Thee do we trust,
Nor find Thee to fail.
Thy mercies how tender !
How firm to the end !
Our Maker, Defender,
Redeemer, and Friend !'

—*Hymns A. & M.* 167, vers. 1, 5.

Stories and Illustrations.—It is well for us to dwell upon the Love which GOD hath to us. See story of Captain Strachan dying for a stowaway, in *Pr. Prompt. of Anec.* pp. 41, 42.

Here is another which shows GOD's love in His providential care for His servants, in sending the unlooked-for help in time of need. A party of explorers were making their way from South Australia to Western Australia, when they were reduced to great straits by dryness of the season and the exceptional scarcity of water. The poor horses were suffering even more than the men, when one night they reached their camping-ground, after being three days without water, only to find the water holes all dried up. They knew not what to do, for the horses could not live through another day's travel without water ; and the lives of the whole party depended upon the wellbeing of their horses. In their distress some of the party cried unto the LORD ; and the LORD heard and hearkened, and sent a damp mist, which hung about the bushes and condensed upon their leaves. Each of the party took his tin pannikin and went round collecting the precious moisture from the leaves drop by drop, holding the tin below the leaf and gently shaking the drops of moisture into it until the tin was full. Then they went collecting again, until at last they were able to give the horses nearly a gallon of water each. This enabled them to struggle on, and next day they reached a camp where there was water. This timely mist, supplying water in their great extremity, saved their lives. They travelled on, and after being on another occasion a day and a half without water, they reached Western Australia at length in safety. 'The poor crieth and the Lord heareth him ; yea, and saveth him out of all his troubles' (Ps. xxxiv. 6, 17).

CATECHISING XXVIII.

1. What is the chief difference between the First and the Second Commandments?

The First Commandment requires the worship of the heart, the Second Commandment the worship of the body.

2. What is the Second Commandment?

[*Let them here repeat*] the Second Commandment.

3. Does this forbid all likenesses of any and every living creature whatsoever, whether the likeness be carved, sculptured, or painted?

The Second Commandment does not forbid all likenesses of living creatures whatsoever, at all times, and in all places. Otherwise photographs of our friends, pictures of animals in books, the wooden animals in Noah's Ark with which children play, would be just as wrong (no more and no less) as sacred pictures and figures in Church. But then they are *not* wrong.

4. What then does the Second Commandment mean?

By the Second Commandment we are forbidden to make images or pictures *to worship them* (cf. Lev. xxvi. 1). The *intention* with which they are made, and the *purpose* to which they are put, makes all the difference.

5. How did the heathen break this Second Commandment? what likenesses did they make of things in heaven above?

The Egyptians worshipped *Ra* or the Sun-god, and the hawk; the Assyrians worshipped *Nisroch* under the form, as some have thought, of a great eagle.

6. How did the heathen worship things on the earth beneath?

The Assyrians worshipped *Nergal* under the form of a Man-Lion; the Greeks and Romans worshipped idols in the likeness of men and women; the Egyptians worshipped the calf *Mnevis* and the bull *Apis*, and paid religious honours to the cat, dog, and serpent.

7. What things in the waters did the heathen worship?

The Egyptians worshipped the crocodile; and the god *Dagon* worshipped by the Philistines was the Fish-god, half man and half fish.

8. What does S. Paul say about this idol-worship?

[*Let them learn and repeat*] Rom. i. 21, 22, 23.

9. What motives does this Commandment contain to induce us to obey it?

This Second Commandment gives us a motive for obeying it,

the fact that GOD is a jealous GOD, 'visiting the sins of the fathers upon the children unto the third and fourth generation of them that hate Him, and showing mercy unto thousands of them that love Him and keep His commandments.'

10. **What is meant when it is said that God is a *jealous* God?**

When GOD is said to be *jealous*, it means that He is full of zeal for His own glory, and can endure no rival, no partner or equal. 'Them that honour Me I will honour' (1 Sam. ii. 30).

11. **What positive duty does this Second Commandment teach us?**

The Second Commandment teaches us the duty of worshipping GOD in spirit and in truth, not merely with the heart, but with outward reverence and bodily worship.

12. **How does the Catechism explain this Commandment?**

The Catechism says, *My duty towards God is . . . to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.*

13. **In what words of the *Venite* are we exhorted to perform this command?**

The *Venite* teaches us to keep this Commandment, saying, *O come, let us worship and fall down and kneel before the Lord our Maker.*

14. **Does it matter whether we worship God with our body or not?**

GOD commands us to worship with outward reverence, with bodily worship: and He is a jealous GOD, Who will not be mocked, or slighted, or despised.

15. **Give instances in which God has shown that He requires reverence of us.**

He sent forth bears and destroyed those who mocked His prophet Elisha (2 Kings ii. 23, 24); He smote Uzzah, who rashly touched His Ark (2 Sam. vi. 6, 7), and the men of Bethshemesh with blindness for looking into the Ark (1 Sam. vi. 19); He destroyed Korah, Dathan, and Abiram, who not being priests offered 'strange fire' before Him (Num. xvi.); He commanded Moses and Joshua to loose their shoes from off their feet (Ex. iii. 5; Josh. v. 15) because the place was holy.

16. **What has been the practice of holy men with regard to bodily worship?**

GOD's servants have always worshipped GOD with reverence and godly fear.

17. **Give examples of this.**

Moses fell upon his face—hid his face, Elijah kneeled upon his knees, Daniel kneeled upon his knees three times a day.

18. **What was the practice of our Blessed Lord?**

Our Blessed LORD kneeled down upon His knees. He fell forward on His Face.

19. **What the practice of the Holy Angels?**

'All the Angels . . . fell before the Throne on their faces,' etc.

(Rev. vii. 11); 'above it stood the Seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly' (Isa. vi. 2).

Verse to be learned.

'Holy, Holy, Holy! all the Saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and Seraphim falling down before Thee,
Which wert, and art, and evermore shalt be.'

—*Hymns A. & M.* 160.

Stories and Illustrations.—Let us realize GOD'S Presence—in *private*, enter into thy closet, and when thou hast shut thy door pray to thy Father in secret (S. Matt. vi. 6)—in *public*, 'not forsaking the assembling of yourselves together' (Heb. x. 25). Let us make a point of kneeling reverently in private prayer and in GOD'S House—'we will go into His Tabernacle, and fall low on our knees before His footstool' (Ps. cxxxii. 7). Some do not kneel—they are too idle, too careless, afraid of being laughed at. For story of boy at school kneeling in prayer, see *Pr. Prompt. of Anec.* pp. 85, 86; also the story of Clergyman's wife, pp. 31, 32.

Let us confess GOD boldly by reverent gesture as well as in words. The use and value of sacred pictures and stained glass windows are very great; greater perhaps than we imagine. To the young and the unlearned they are an open book. Archbishop Trench, alluding to a letter from South Africa which described the Basutos as sitting tearfully before a carved crucifix, the women weeping, pointing to the spear wound and saying, 'Assegai! assegai!' remarks, 'The effect the Calvary had upon the Basutos shows what a mistake it is to play the Puritan with the heathen.' Another similar story comes to us from North America. A Red chieftain came one day into a Mission schoolroom, and saw hanging on the wall a picture of the *Ecce Homo*, 'Behold the Man!' He was struck with the picture, and asked who it was. He was told it was a picture of the Son of God. Then pointing to the Blood drops on His cheek, he asked the cause, when he was told of our dear LORD'S all-atoning Sacrifice, of the Son of GOD dying on the Cross for the sins of men, 'for us men, and for our salvation.' After a long, earnest, silent gaze upon the Face 'marred more than any man,' he turned and left the place, and never came back. But when he was dying, he asked that a cross might be laid on his grave in the forest.—*Lit. Churchman*, 1886.

CATECHISING XXIX.

1. What does the First Commandment speak of ?

The First Commandment teaches us about the worship and devotion of the heart.

2. What does the Second Commandment speak of ?

The Second Commandment teaches us about the worship and devotion of the body.

3. What is the Third Commandment about ?

The Third Commandment teaches us that we must worship God with our lips.

4. Say the Third Commandment.

[*Let them learn and repeat*] the Third Commandment.

5. Is this a positive or a negative Commandment ?

The Third Commandment is a negative one, because it tells us what we are *not* to do with our lips.

6. What does it tell us not to do ?

The Third Commandment tells us not to take God's Name in vain.

7. What do you mean by God's Name ?

By the *Name* of GOD we mean those titles and expressions which make known to us GOD'S Nature and Character, as when it is said, 'The *Name* of the LORD is a Strong Tower,' etc. (Prov. xviii. 10), 'there is none other *Name* under Heaven given among men whereby we must be saved' (Acts iv. 12).

8. What do you mean by taking God's Name in vain ?

We take *God's Name in vain* when we speak it to no purpose, or bring it into our common talk where it is not needed, or use it thoughtlessly in a light, vain way, *not* from the heart.

9. How is the Third Commandment most commonly and directly broken ?

The Third Commandment is most directly broken by swearing, cursing, lying, and profane talk. Perhaps the Third Commandment is spoken more with reference to the temptation of boys than of girls. Still there are words and phrases to be guarded against, which are sadly too common in the mouths of women, such as 'good gracious !' 'good heavens !' 'my goodness !' and the like. It is not well to use strong adjectives about simple things, or to talk commonly of 'awful,' 'horrible,' 'dreadful,' etc.

10. What does our blessed Lord say about this use of strong language ?

Our Blessed LORD says, 'Let your communication be, Yea, yea ;

Nay, nay: for whatsoever is more than these cometh of evil' (S. Matt. v. 37; cf. S. Jas. v. 12).

11. **Swearing is unhappily a national sin. Tell me an old proverb about swearing.**

There is an old proverb which says, *In other sins the Devil tempts us: in Swearing we tempt the Devil.*

12. **In what other way do men break the Third Commandment?**

We break the Third Commandment and take GOD's Name in vain, when we say our prayers without thinking of them.

13. **When we do this, whom do we imitate?**

When we pray carelessly and thoughtlessly we follow the evil example of the Jews, of whom our Blessed LORD said, 'This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me' (S. Matt. xv. 8).

14. **What motive is added to induce us to keep this Commandment?**

To induce us the better to keep the Third Commandment this motive is added, *For the Lord will not hold him guiltless that taketh His Name in vain.*

15. **What is the meaning of the word *guiltless*?**

Guiltless means *without guilt*, i.e. innocent.

16. **What does *not guiltless* mean?**

Not guiltless means *not without guilt*, not innocent, i.e. *guilty* of the great offence, and therefore deserving of punishment—for 'the soul that sinneth it shall die' (Ezek. xviii. 4).

17. **Men think lightly of words; but does God think lightly of them?**

GOD does not think lightly of words, for our Blessed LORD Himself declares, 'But I say unto you, That every idle word that men shall speak, they shall give account thereof in the Day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned' (S. Matt. xii. 36, 37).

18. **What *positive* duties does this Third Commandment teach us?**

The Third Commandment teaches us the duty of honouring GOD's Holy Word, His House, His ministers, and all that appertains to Him.

19. **How does the Catechism explain this Third Commandment?**

The Catechism explains the Third Commandment when it says, *My duty towards God is . . . to honour His Holy Name and His Word.*

20. **In what way does the Third Commandment teach us to use our tongue?**

The Third Commandment teaches us to use our tongue aright, by—

i. blessing, praising, glorifying, and worshipping GOD—'I will praise the Name of GOD with a song, and magnify it with thanksgiving' (Ps. lxix. 31, and cf. Ps. ix. 2);

ii. always speaking the truth, as in GOD's sight.

21. **Is it ever lawful to use an oath and to swear by God's Name?**

It is not only lawful, but it is a duty, to take an oath in a court of

justice when the Magistrate requires it, in a cause of Faith and Charity (Art. XXXIX.), for the Scripture saith, 'Thou shalt fear the LORD thy GOD . . . and shalt swear by His Name' (Deut. vi. 13).

Verses to be learned.

'To the Name of our salvation
Laud and honour let us pay,
Which for many a generation
Hid in GOD's foreknowledge lay,
But with holy exultation
We may sing aloud to-day.

JESUS is the Name we treasure,
Name beyond what words can tell;
Name of gladness, Name of pleasure,
Ear and heart delighting well;
Name of sweetness passing measure,
Saving us from sin and hell.

Therefore we, in love adoring,
This most blessed Name revere;
Holy JESU, Thee imploring
So to write it in us here,
That hereafter Heavenward soaring,
We may sing with Angels there.'

—*Hymns A. & M.* 179.

Stories and Illustrations.—The story is told of a woman in the workhouse at Milbourne Port, who was accused of having stolen some small article which was then missing. She strenuously denied the charge, calling GOD to witness to the truth of what she said, and praying that He might strike her dumb, blind, and dead, if she knew anything about it. About six o'clock she had supper as usual, and appeared in her ordinary health. But soon after her speech faltered, her eyes closed, and within an hour she was a breathless corpse. GOD had answered the foolish according to her folly. Again, one day as good Archbishop Leighton was going from Glasgow to Dunblane, there came on a tremendous storm of thunder and lightning. Two idle, worthless fellows, who preferred begging to working, saw him coming, and consulted how best they might get some money from the Archbishop. At last one said to the other, 'I will lie down by the roadside as though I were dead, and you shall tell the Archbishop that I was killed by the lightning, and beg money to bury me.' No sooner said than done. The one man lay down by the roadside, pretending to be dead, and the other went on to meet the Archbishop, told his lying story, and begged for help. The Archbishop sympathized with the survivor, gave him money, and went on his way. But when the man

came back to the place where he had left his companion, he found him really dead. Horrified at the discovery, he began to exclaim, 'Oh, sir, he *is* dead ! he *is* dead !' Whereupon the good Archbishop found out the trick which had been practised upon him. God had arisen to avenge His own cause, and had punished terribly the liar. See *Pr. Prompt. of Anec.* for an example of God's punishing blasphemy.

Here is another story which should teach us to avoid exaggeration. In the *Life of the Rev. Henry Venn Elliott* we read that one of his boys when young had contracted a habit of boasting, or what may be called in American phraseology 'tall talk.' To cure him of it, his father often called upon him to fulfil his boast. 'I am sure,' he once said, 'that I could carry a pail of water from the kitchen to the attic without spilling a drop.' 'Let a pail of water be brought,' said his father, 'and let him do it.' The pail half empty and the water splashed upon almost every stair, told their own tale and taught the required lesson.

CATECHISING XXX.

1. What is the Fourth Commandment?

[*Here let them repeat it.*]

2. What is this Commandment about?

The Fourth Commandment treats of the employment of our *time*.

3. How is it explained in the Catechism?

The Catechism explains the Fourth Commandment thus, *My duty towards God is . . . to serve Him truly all the days of my life.*

4. What word in this Commandment shows us that the Jews knew the Commandment before it was given at Sinai?

The word *Remember* at the beginning of the Fourth Commandment shows us that the Jews already knew it.

5. When was the Fourth Commandment first given by God to man?

The command to keep the Sabbath day was first given to man in Paradise.

6. Do we keep the Fourth Commandment exactly as it was first given?

We Christians do *not* keep the Fourth Commandment literally and precisely as the Jews did : for they were commanded to keep holy the seventh day, whereas we keep the first day of the week.

7. What reasons were given why the Jews should hallow the seventh day?

Two reasons were given why the Jews should hallow the seventh day—

i. 'For in six days the LORD made Heaven and earth, the sea and all that in them is, and rested the seventh day,' and so man was to follow His example ; and then we read—

ii. 'Remember that thou wast a servant in the land of Egypt, and that the LORD thy GOD brought thee out thence through a mighty Hand, and by a stretched-out Arm : therefore the LORD thy GOD commanded thee to keep the Sabbath day' (Deut. v. 15).

8. How did the Jews keep the Sabbath?

The Jews kept the Sabbath very rigidly and exactly, not allowing the bearing of burdens, nor the lighting of fires, nor the cooking of food, nor the taking of more than a very short walk on that day.

9. What kind of work did our Blessed Lord expressly permit to be done on the Sabbath day?

Our Blessed LORD expressly permitted the performance of works of necessity and of works of mercy on the Sabbath day.

10. Why may we do works of necessity on God's Holy day?

We may do works of necessity on GOD's Holy day, because *Necessity has no law*, and 'the Sabbath was made for man, and not man for the Sabbath' (S. Mark ii. 27); and our LORD Himself asks, 'Have ye not read in the Law, how that on the Sabbath day the priests in the Temple profane the law, and are blameless?' (S. Matt. xii. 5).

11. Why may we do works of mercy?

We may do works of mercy on GOD's Holy day, because 'it is lawful to do well on the Sabbath days' (S. Matt. xii. 12).

12. What day do Christians keep holy unto the Lord?

Christians keep Sunday, the first day of the week, the LORD's Day, holy unto the LORD—S. John says, 'I was in the Spirit on the LORD's Day' (Rev. i. 10).

13. Why do we keep the first day instead of the seventh, Sunday instead of Saturday, the Lord's Day instead of the Sabbath?

From the time that our Blessed LORD rose again from the dead on the first day of the week, Sunday has been observed by Christians as *the Lord's Day*: and at first the Jewish Christians kept the Sabbath also. But gradually the observance of the Jewish Sabbath was dropped, and the LORD's Day alone was kept.

14. Was this change from the Sabbath to the Lord's Day made with the sanction of the Apostles?

The change from Saturday to Sunday, from the Jewish Sabbath to the Christian LORD's Day, was probably made with the sanction of the Apostles, for we read of the disciples coming together to break the Bread on the first day of the week (Acts xx. 7), and S. Paul says, 'Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of *the Sabbath days*' (Col. ii. 16).

15. Had the Holy Apostles power to make such a change?

The Holy Apostles certainly had the power to make such a change, for the LORD had said, 'Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven,' etc. (Matt. xviii. 18), and by His constant appearances to the disciples on the first day of the week (S. John xx.) our Blessed LORD would seem to put more abundant honour on the LORD's Day, and to sanction the change.

16. Why was this change probably made?

The change from the seventh day to the first day of the week was probably made because our Blessed LORD rose from the dead on the first day of the week, on the first day of the week the Holy Ghost came down upon the Apostles, on the first day of the week God began the work of creation.

17. How are we to keep Sunday?

We ought to keep the LORD's Day by coming twice to Church—'not forsaking the assembling of ourselves together' (Heb. x. 25), by receiving the Holy Communion if possible (cf. Acts ii. 42), by not finding our own ways, nor doing our own pleasure, nor speaking our own words (Isa. lviii. 13).

Verses to be learned.

'On this day, the first of days,
 GOD the Father's Name we praise;
 Who Creation's LORD and Spring
 Did the world from darkness bring.

On this day the Eternal Son
 Over Death His triumph won;
 On this day the Spirit came
 With His gifts of living flame.'

—*Hymns A. & M.* 34.

Stories and Illustrations.—See story in *Pr. Prompt. of Auec.* pp. 66, 67, on word *Remember*.

Many make a holiday, not a holy day, of Sunday. Merely resting from labour does not *hallow* the LORD'S Day. The meaning of *hallow* is to put to holy uses. Sunday is, alas! to many a weary and a dreary day, because they *do not use it aright*. But there is a right way and a wrong way of using everything; and the story is told of one who had a present of tea, shortly after this precious plant was first introduced, who carefully boiled it, then strained it and poured away the water, and finally served up the leaves with a little butter, pepper and salt! And then, forsooth, did not like it! Why, of course not; that was not the way to use it, to eat the tea-leaves and pour away the tea!

One Sunday afternoon, some years ago, a young man was looking out of the window of his lodgings in the suburb of a provincial town. It was a beautiful day in autumn. The young man had been to Morning Service, he had taken his solitary meal, and now, feeling lonely, a desire came over him for social pleasures and companionship. He had friends to visit, two good horses in the stable, was fond of riding and of being out in the bright fresh air, and the thought came into his mind, 'What a fine day for a ride!' He went towards the bell to ring for a message to be sent to his groom, but something seemed to hold him back, and he went back to the window without ringing; again he went towards the bell, but again he hesitated, did not ring, but returned to his seat. But why was this? He had had his attention drawn in a very forcible way to these words of the prophet, 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the LORD, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it' (Isa. lviii. 13, 14). These words came into his mind so irresistibly that he went to the door, locked it, took out the key, and

placed it on the mantelpiece. 'Now,' said he, 'I will not leave this room for two hours, but will try to find out the full meaning of that text; for I desire to delight myself in the LORD, and I do not; and I desire to find the Sabbath a delight, and it is not: why is this?' He opened his Bible and read and re-read those verses again and again. *Not doing thine own ways*: 'just what I am doing.' *Nor finding thine own pleasure*: 'just what I am seeking to do.' *Nor speaking thine own words*: 'what do I know of this? Yes, here it is: men expect the blessing without obeying the command. Obedience to the commandment first, the blessing follows.' He went upon his knees and offered up an earnest, heartfelt prayer that GOD would teach him to honour Him, to delight in Him, to find the Sabbath a delight. The two hours were spent—he did not ring the bell, he did not take a ride. From that day forward he reverently observed the LORD's Day, and in so doing he found his blessing, his happiness, and his reward.

CATECHISING XXXI.

1. What is the Fifth Commandment?

[*Let them repeat it here.*]

2. What does S. Paul call it?

S. Paul calls the Fifth Commandment 'the first Commandment with promise' (Eph. vi. 2).

3. What is the promise attached to this Commandment?

The promise attached to the keeping of the Fifth Commandment is, *that thy days may be long in the land which the Lord thy God giveth thee*, or as S. Paul puts it, 'that it may be well with thee, and thou mayest live long on the earth' (Eph. vi. 3).

4. What great duty does the Fifth Commandment teach us?

The Fifth Commandment teaches us the great duty of *Obedience*. 'Children, obey your parents in the LORD: for this is right' (Eph. vi. 1); 'Children, obey your parents in all things: for this is well pleasing unto the LORD' (Col. iii. 20).

5. Who is the source and fount of all authority?

GOD Himself is the source of all authority whatever. 'There is no power but of GOD: the powers that be are ordained of GOD. Who-soever therefore resisteth the power, resisteth the ordinance of GOD: and they that resist shall receive to themselves damnation' (Rom. xiii. 1, 2); 'By Me kings reign and princes decree justice. By Me princes rule, and nobles, even all the judges of the earth' (Prov. viii. 15, 16).

6. What then does this Commandment impress upon us?

The Fifth Commandment impresses upon us that we should 'render to *all* their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour' (Rom. xiii. 7).

7. How is this Fifth Commandment explained in the Catechism?

The Catechism explains this Fifth Commandment thus—*My duty towards my neighbour is to love, honour, and succour my father and mother; to honour and obey the Queen, and all that are put in authority under her; to submit myself to all my governors, teachers, spiritual pastors, and masters; to order myself lowly and reverently to all my betters.*

8. What does it mean when it says you are to succour your father and mother?

When it says we are to *succour* our parents, it means that we must

help them in every possible way, by love and kindness, with food and money if necessary, by care and trouble taken for them, by time given up to them.

9. How are we to honour our parents?

We must honour our parents by showing respect and reverence to them, by taking their advice, hearkening unto the voice of their words, and obeying them.

10. How did our Blessed Lord, our Great Example, fulfil this Commandment?

Our Blessed LORD fulfilled the Fifth Commandment when 'He went down with His parents and came to Nazareth, and was *subject* unto them' (S. Luke ii. 51); when He cared for His mother's comfort and safety by committing her to S. John, as He hung upon the Cross.

11. Give me some texts of Holy Scripture which enforce obedience to authority.

Obedience to *parental* authority is taught by 'Children, obey your parents in all things' (Col. iii. 20):

political authority is enforced by 'Fear GOD, Honour the King' (1 S. Pet. ii. 17):

spiritual authority by 'Obey them that have the rule over you, and submit yourselves, for they watch for your souls' (Heb. xiii. 17):

providential authority by 'Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ' (Eph. vi. 5; cf. Col. iii. 22):

personal authority by 'Honour all men' (1 S. Pet. ii. 17); 'be courteous' (1 S. Pet. iii. 8).

12. What are people really doing who refuse obedience to those in authority, and who refuse to respect others?

Those who refuse obedience to those who are put in authority do really rebel against God: and those who will not honour and respect others do really dishonour themselves.

13. Are we to obey our parents and others set over us in all things?

When we are told to obey our parents in all things, it means that we are to obey them in all things honest, and lawful, and right; for when GOD speaks, 'we ought to obey GOD rather than men' (Acts v. 29); 'rendering unto Cæsar the things that are Cæsar's, and unto GOD the things that are GOD's' (S. Matt. xxii. 21).

Verses to be learned.

'Once in Royal David's city
 Stood a lowly cattle shed,
 Where a Mother laid her Baby,
 In a Manger for His bed.
 Mary was that Mother mild,
 Jesus Christ her little Child.

And through all His wondrous Childhood
He would honour and obey,
Love and watch the lowly maiden
In whose gentle arms He lay.
Christian children all must be
Mild, obedient, good as He.'

—*Hymns A. & M.* 329.

Stories and Illustrations.—For examples of filial obedience and disobedience, see *Pr. Prompt. of Anec.* pp. 33, 108, 109.

In a certain town in Germany there lived a man who had his aged father living with him, to whom, however, he was not at all kind. Everything that he had to do for the man seemed to be a trouble to the son, and he even seemed to grudge him his meat and drink. And because the old man's hand trembled very much in feeding himself, lest he should break the mug and cup and saucer, his son bought a wooden bowl for the old man, which would not break even if it chanced to fall on the ground, and obliged him to use that. One day the man saw his little son Hans, who was sitting near the stove, fashioning a rude wooden bowl with his knife, and accordingly he asked what he was making, when the little fellow replied, 'I am making a trough for you to eat out of, father, when I am grown up to be a man!' At once the unkind and undutiful way in which he had treated his own father rose up before his mind; he repented of having so dishonoured him, bought for him a china cup, and no longer allowed him to drink out of the wooden bowl, and did all he could to smooth and brighten the few remaining years of the old man's life.

Here is another story, showing what great results followed from the *prompt obedience* of a courtier to the orders of a King. There was once a young ecclesiastic waiting about the Court of King Henry. A letter was entrusted to him to convey to Flanders. Instantly he rode to London; then favoured by wind and tide, he hastened to Gravesend, thence he galloped to Dover, and catching a boat just leaving the harbour, he quickly reached Calais. Having posted inland and accomplished his political business with the Emperor Maximilian, he returned to the English Court with all speed, and within eighty hours from first receiving the letter, was again waiting in the King's Presence Chamber. The King, happening to see him, inquired why he had delayed starting. The messenger bowed, and explained that he had already returned. His *prompt obedience* won the King's favour, and was the cause of Wolsey's rise to place and power.

CATECHISING XXXII.

1. What is the Sixth Commandment?

The Sixth Commandment is, *Thou shalt do no murder.*

2. How does it read in the Bible?

In the Bible the Sixth Commandment reads, *Thou shalt not kill.*

3. Does that mean that we may not kill anything?

The Sixth Commandment cannot mean that we may not kill *anything*, because after the Deluge GOD expressly permitted animals to be killed for food, saying, 'every moving thing that liveth shall be meat for you; even as the green herb have I given you all things' (Gen. ix. 3).

4. What then is it that we are not to kill?

The Sixth Commandment teaches us that man is not to kill his brother man, as a private act, from passion, hatred, greed of gain, or other motive—'Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of GOD made He man' (Gen. ix. 6).

5. What is murder?

Murder is the taking of life, the killing a person, unlawfully.

6. Is it possible for a man to kill another without committing murder?

It is quite possible for a man to kill another without committing murder—thus he may kill him by accident or misadventure; or in self-defence; or in lawful war; or when obliged to execute the sentence of death pronounced by a judge.

7. Did the Mosaic Law provide for the case of those who caused fatal accidents unintentionally?

The Mosaic Law provided six Cities of Refuge, so that whosoever had killed his neighbour by accident, and hated him not in time past, might flee thither and be safe from the pursuit of the avenger of blood (Num. xxxv.).

8. What do we call the killing of another through carelessness or neglect of duty?

The killing of another through carelessness or neglect of duty is called *manslaughter*, as when through reckless driving a man runs over a child and kills it, or a pointsman goes to sleep at his post and there is a railway collision.

9. Say the Sixth Commandment again.

Thou shalt do no murder.

10. What does this teach us?

The Sixth Commandment teaches us our duty with regard to our neighbour's *body*.

11. How is it explained in the Catechism?

The Sixth Commandment is explained in the Catechism thus—*My duty towards my neighbour is to love him as myself . . . to hurt nobody by . . . deed . . . to bear no malice nor hatred in my heart.*

12. How does our Blessed Lord explain this Sixth Commandment?

Our Blessed LORD shows us that 'the thought of wickedness is sin,' and that the man who cherishes angry thoughts is guilty of murder (S. Matt. v. 21, 22), for 'out of the heart of man proceed evil thoughts . . . murders' (S. Mark vii. 21); and S. John tells us, 'whosoever hateth his brother is a murderer' (1 S. John iii. 15).

13. What does this Sixth Commandment forbid?

The Sixth Commandment not only forbids us to lift up our hands against our brother and to kill him, but it warns us against nursing any unkind or evil feelings in our hearts, such as ill-will, envy, jealousy, hatred, malice, or revenge.

14. What positive duties does it enjoin upon us?

The Sixth Commandment enjoins on us these three duties, viz.—
i. *forgiveness* of those who wrong us—'forgiving one another, even as GOD for Christ's sake hath forgiven you' (Eph. iv. 32);

ii. *prayer* for our enemy—'Pray for them that despitefully use you and persecute you' (S. Matt. v. 44);

iii. *assistance* to our enemy—'if thine enemy hunger, feed him; if he thirst, give him drink' (Rom. xii. 20).

15. Why ought we specially to keep this Commandment?

We ought to keep the Sixth Commandment, because if we break it we are following the devil's example—'He was a murderer from the beginning' (S. John viii. 44); and 'if ye forgive not men their trespasses, neither will your Father forgive your trespasses' (S. Matt. vi. 15).

Verses to be learned.

'Do no sinful action,
Speak no angry word;
Ye belong to JESUS,
Children of the LORD.'

—*Mrs. Alexander's Hymns for Little Children.*

'When deep within our swelling hearts
The thoughts of pride and anger rise,
When bitter words are on our tongues,
And tears of passion in our eyes;

Then we may stay the angry blow,
 Then we may check the hasty word,
 Give gentle answers back again,
 And fight a battle for our LORD.'

Hymns A. & M. 331, vers. 5, 6.

Stories and Illustrations.—'Murder will out,' as the following story will show. Ibycus, a famous lyrical poet of Greece, journeying to Corinth, was assailed by robbers: as he fell beneath their murderous strokes he looked round, if any witnesses or avengers were nigh. No living thing was in sight, save only a flight of cranes soaring high overhead. He called on them, and to them committed the avenging of his blood. A vain commission, as it might well appear to the murderers. Yet it was not really so. For a short time afterwards, sitting in the open theatre at Corinth, the robbers beheld this flight of cranes hovering above them, and one said scoffingly to another, 'Lo, there the avengers of Ibycus!' The words were caught up by some near them, for already the poet's disappearance had awakened anxiety and alarm. Being questioned, they betrayed themselves, and were led to their doom; and *The Cranes of Ibycus* passed into a proverb very much as our *Murder will out*, to express the wondrous leadings of GOD whereby the secretest thing of blood is brought to the open light of day.—*Archbishop Trench*. Cf. *Pr. Prompt. of Anec.* p. 13, 'The Ravens of S. Meinrad.'

Again, the following may well warn us against hasty anger. At Breslau, in the south tower of S. Mary Magdalen's Church, there is a bell which goes by the name of *The poor sinner's bell*. On the 17th July 1386, when all was ready for the casting of this bell, the founder went away for a short time, leaving a little boy in charge of the furnace, and giving him strict orders not to touch the catch which retained the molten metal in the cauldron. The boy, however, disobeyed orders, and meddled with the apparatus, and at once the liquid metal began to pour into the mould. Terrified at what he had done, the lad ran out and shouted for the bell-founder. The man hastened back, saw, as he thought, his great work ruined, and in a moment of ungovernable fury smote the boy and killed him on the spot. But when the metal had cooled down and the mould was withdrawn, the bell, contrary to expectation, was found to be perfect and singularly finished, and gave forth when struck an exquisitely sweet sound. Full of remorse at his hasty and violent conduct, the founder gave himself up to the authorities. He was sentenced to death for the murder of the boy, and when he was led forth to execution the *poor sinner's bell* gave forth its sad, melodious sound, inviting all to pray for the unhappy bell-founder. Well was it said by Solomon, 'He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city' (Prov. xvi. 32).

CATECHISING XXXIII.

1. Which Commandment have we arrived at?

We have now come to the Seventh Commandment.

2. What is the Seventh Commandment?

The Seventh Commandment is, *Thou shalt not commit adultery.*

3. What is the difference between the Sixth and the Seventh Commandments?

The Sixth Commandment is specially concerned with our neighbour's body, the Seventh has to do with our own body.

4. How is the Seventh Commandment explained in the Catechism?

The Catechism explains the Seventh Commandment thus—*My duty towards my neighbour is . . . to keep my body in temperance, soberness, and chastity.*

5. What does that mean?

'Keeping the body *in chastity*' means that we should keep our body chaste and pure and clean, not defiling it with fleshly lusts, nor satisfying its desires *unlawfully*; for 'marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers GOD will judge' (Heb. xiii. 4).

6. What do you mean by keeping the body in temperance?

By keeping the body *in temperance* I mean not giving way to gluttony, or the *eating* too much—for 'every man that striveth for the mastery is *temperate* in all things' (1 Cor. ix. 25).

7. What do you mean by keeping the body in soberness?

By keeping the body *in soberness* I mean, not giving way to drunkenness, nor drinking too much, for 'no drunkards shall inherit the kingdom of GOD' (1 Cor. vi. 10).

8. What saith the old proverb about the body?

The old proverb says, *The body is a good servant but a bad master*, and the wise man teaches us 'the corruptible body presseth down the soul' (Wisd. ix. 15).

9. What follows from that?

Because that is so, we should 'keep our body under, and bring it into subjection' (1 Cor. ix. 27).

10. In what words does S. Paul teach us that we must live for something higher and better than mere bodily pleasure and gratification?

S. Paul says, 'Put ye on the LORD Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof' (Rom. xiii. 14).

11. What does this Seventh Commandment teach us generally?

The Seventh Commandment teaches us to be pure not only in act and deed, but in word and thought.

12. How are foul, impure, immodest words forbidden in Holy Scripture?

All impure and immodest words are forbidden by the Seventh Commandment—'Let no corrupt communication proceed out of your mouth' (Eph. iv. 29); 'fornication and all uncleanness . . . let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient' (Eph. v. 3, 4).

13. Why must we beware of thinking impure thoughts?

We should beware of indulging in evil and impure thoughts, because bad thoughts lead on to impure acts, and our Blessed LORD saith, 'From within, out of the heart of man, proceed evil thoughts, adulteries, fornications . . .' (S. Mark vii. 20, 21).

14. Is there any sin in harbouring bad thoughts if we go no further?

'The thought of foolishness is sin' (Prov. xxiv. 9), and our Blessed LORD expressly teaches us, 'I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart' (S. Matt. v. 28).

15. Why ought Christians to be pure and modest?

Christians ought to be pure and modest, because—

i. ' . . . ye are not your own; for ye are bought with a price ' (1 Cor. vi. 19, 20);

ii. the body is the Temple of the Holy Ghost—'what! know ye not that your body is the Temple of the Holy Ghost which is in you . . . ?' (1 Cor. vi. 19); and 'if any man defile the Temple of GOD, him shall GOD destroy' (1 Cor. iii. 17).

Verses to be learned.

'JESU, grant me this I pray,
Ever in Thy Heart to stay,
Let me evermore abide
Hidden in Thy wounded Side.

If the evil one prepare,
Or the world, a tempting snare,
I am safe when I abide
In Thy Heart and wounded Side.

If the flesh, more dangerous still,
Tempt my soul to deeds of ill,
Nought I fear when I abide
In Thy Heart and wounded Side.'

—*Hymns A. & M.* 182.

Stories and Illustrations.—On avoiding foul talk, see story in *Pr. Prompt. of Anec.* pp. 19, 20.

Here is an old-world story of Monica, the saintly mother of S. Augustine, which may teach us temperance in drink. Monica used to say that her father committed the charge of herself and her sisters to an aged woman who had been his own nurse, and who was greatly valued in that Christian household for her long service and many virtues. Right carefully did she tend them and watch over them, even to the extent of correcting them when necessary with a holy severity. For except at meal times she would not allow them, though parched with thirst, to drink even water, guarding them against the formation of a bad habit, with that restraint and this advice, 'You drink water now because you have not wine in your power; but when you come to be married, and be made mistresses of cellars and pantries, water will seem insipid; but the habit of drinking will remain.' And thus with authority and instruction she curbed the greed of childhood, and regulated the very thirst of the girls to a becoming moderation. And yet there had stolen insensibly upon Monica a craving for wine. For when she was sent by her parents to draw wine out of the cask, holding the cup under it she would sip a little drop before pouring it into the flask; and this she did, not from any desire of drinking too much, but from the high spirits and playful impulses of youth. And thus little by little (and remember how the wise man saith, 'he that contemneth small things shall fall by little and little,' *Ecclus. xix. 1*) she had fallen into the habit of greedily drinking off her cupful of wine. But where was then that discreet old woman and that her earnest restraint? Truly, unless GOD's healing care kept watch over us, nought could avail against a secret disease. But when father, mother, and teachers are absent, GOD is with us watching over us, and working for the salvation of our souls. So now GOD provided for the healing of His servant. For He brought forth from another soul, as from His own secret store, a hard and sharp taunt, which, like a surgeon's knife, with one piercing cut cleared away that corruption. For a maid-servant with whom she used to go to the cellar, happening one day to quarrel with her little mistress, when alone with her, cast this fault in her teeth, calling her 'a wine-bibber!' with most insulting bitterness. Stung with this taunt, she saw the foulness of her fault, and instantly condemned and forsook it. The maid in her anger sought to vex her mistress, not to amend her, but GOD turned evil to good, and by the disorder of one soul healed another.

On avoiding bad pictures, see story in *Pr. Prompt. of Anec.* p. 83.

CATECHISING XXXIV.

1. What is the Eighth Commandment?

The Eighth Commandment is, *Thou shalt not steal.*

2. What is it about?

The Eighth Commandment concerns our neighbour's property.

3. How is it explained in the Catechism?

The Catechism explains the Eighth Commandment thus—*My duty towards my neighbour is . . . to hurt nobody by word nor deed; to be true and just in all my dealing; . . . to keep my hands from picking and stealing.*

4. What sin is forbidden and what duty is enjoined by the Eighth Commandment?

By the Eighth Commandment the sin of dishonesty is forbidden, and the duty of honest work is enjoined.

5. What is robbery?

Robbery is the taking of our neighbour's goods by force and violence—'Thou shalt not rob thy neighbour' (Lev. xix. 13).

6. What is theft?

Theft is the secret, stealthy, or underhand taking of a neighbour's property—'Let none of you suffer as a thief' (1 S. Pet. iv. 15). Stealing is a general term which includes both theft and robbery.

7. What is cheating?

Cheating is the taking of our neighbour's property by false pretences.

8. Give me an example of what you mean.

If a man in selling something uses a short measure or a light weight, then he cheats the buyer.

9. But what does God say about such cheating?

GOD forbids all cheating in buying and selling when He says, 'Ye shall do no unrighteousness . . . in meteyard, in weight, or in measure' (Lev. xix. 35); 'a false balance is abomination to the LORD: but a just weight is His delight' (Prov. xi. 1).

10. Suppose a buyer or a seller takes advantage of the ignorance of the other, and conceals the real value of what is sold, what then?

When a buyer or seller takes advantage of the ignorance of the other as to the real value of what is sold, then this, too, is cheating—'it is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth' (Prov. xx. 14).

11. Supposing a man borrows a thing, never meaning to return it?

If a man borrows, without intending to return or to repay, then it

is an act of dishonesty—‘The ungodly borroweth, and payeth not again’ (Ps. xxxvii. 21).

12. **How does this Commandment touch the case of a beggar who pretends either that he cannot work, or cannot get work?**

The beggar who will not work, or pretends he cannot get it, is blamed by this Eighth Commandment, for it lays on all the duty of honest labour. ‘This we commanded you, that if any would not work, neither should he eat’ (2 Thess. iii. 10).

13. **And are these the only ways in which men break the Eighth Commandment?**

There are many ways in which the Eighth Commandment may be, and is, too often broken.

14. **What positive duties does this Eighth Commandment teach us?**

This Eighth Commandment teaches us the duty of—

i. *Restitution*, if anything has been taken wrongfully, as said Zacchæus, ‘If I have taken anything from any man by false accusation, I restore him fourfold’ (S. Luke xix. 8);

ii. *Honest work*—‘Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good’ (Eph. iv. 28);

iii. *Almsgiving*—‘Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth’ (Eph. iv. 28).

Verses to be learned.

‘We lose what on ourselves we spend,
We have as treasure without end
Whatever, LORD, to Thee we lend,
Who givest all.’

—*Hymns A. & M.* 365.

‘LORD, shower upon us from above
The sacred gift of mutual love;
Each other’s wants may we supply,
And reign together in the sky.’

—*Hymns A. & M.* 273.

Stories and Illustrations.—Let us pray to be kept from all, even the smallest acts of dishonesty, remembering, dear children, that ‘the eyes of the LORD are in every place, beholding the evil and the good.’ He marks what is done amiss, and He says, ‘Thieves shall not inherit the Kingdom of GOD.’ The story is told of an Arab thief, who made his way into a treasure-house in the dark, and taking up a lump of rock-salt, put it to his mouth to find out what it was, and then, on finding what he had done, went out without stealing any-

thing, as being now bound to the owner by the tie of his salt. See *Pr. Prompt. of Anec.* pp. 22, 23, for a story of the bitter bit.

Here is a modern instance of *Restitution*. A missionary in the Sandwich Islands preached a sermon on the sin of dishonesty, hoping it might not be lost upon his hearers. Next morning, on opening the door of his hut, he was surprised to see a great many of the islanders seated on the ground waiting for him. The missionary inquired kindly why they had called upon him so early, when one of them replied, 'We have not been able to sleep all night after hearing what you said yesterday. When we were heathen we thought it right to steal, if we could do so without being found out. Yesterday you told us that GOD commanded people not to steal, and as we wish to obey Him, we have now brought back all the things we ever took.' One man then lifted up an axe, a hatchet, or a chisel, and exclaimed, 'I stole this from the carpenter of such a ship,' naming the vessel; others handed back a saw or knife, and a great variety of other things, making the same candid confession. They then insisted that the missionary should take charge of the stolen goods, and keep them until he might have an opportunity of restoring them to the owners.

Here is another, an old-world story of *Restitution*, showing how a man's conscience was smitten six years after the committal of his sin, and how it led to *Restitution*. Some time during the year 1343 there had been a disastrous fire in the house of Roger Andrew, a tenant of the Manor of Waltham, in Essex. The dwelling-place, with all that it contained, was burnt to the ground and utterly destroyed. Worse than all, poor Roger lost all his title-deeds, the charters by which he held his little estate; and then either perished in the fire or died shortly afterwards. When his young son, Richard Andrew, came to enter upon his estate, he found himself in very sad and sorry plight. For the steward of the manor, taking advantage of his distressed state, claimed a *heriot* from the young man as the right of the lord of the manor. Richard protested that his land was not heritable. However, those were the days wherein might was right, and the steward, in an overbearing and high-handed way, took the *heriot*, viz. the best horse Richard had, and perhaps the only one. Richard appealed to the homagers of the manor, but they, afraid of the all-powerful steward, gave him no help. The steward came off victorious, and might triumphed over right. Six years went by, and then the Black Death fell upon the district round with terrific fury, and the people died off in that dreadful April 1349 as the locusts die when the hurricane drives them seaward, and they rot in piles upon the shore. The Black Death went through the length and breadth of the land, carrying off whole families, and rendering many parts of the country well-nigh desolate without inhabitant. It struck terror everywhere, for none knew whose turn it might be next to be smitten with the pestilence. But GOD's sore judgment came home to many a heart, and wrought penitence, remorse, restitution, and amendment.

So was it now with the cruel and unrighteous steward. The dreadful mortality wrought by the pestilence stirred religious emotion within his breast, and brought his sin to his remembrance. Humbly, yet bravely and nobly, the steward confessed that he had come to see that the aforesaid horse had been taken unrighteously from Richard Andrew, and that now he would make restitution of the full value of the horse, and never again should *heriot* be levied on the lands of Richard Andrew.--*Dr. Jessop's The Black Death.*

CATECHISING XXXV.

1. What Commandment have we arrived at ?

We have come to-day to the Ninth Commandment.

2. What is it ?

The Ninth Commandment is, *Thou shalt not bear false witness against thy neighbour.*

3. Does God think lightly of words ?

Men often think lightly of words, but GOD does not think lightly of them ; for two out of the Ten Commandments are directed against sins of the tongue.

4. What does our Blessed Lord say about the idle word ?

Our Blessed LORD Himself saith, 'But I say unto you, That every idle word that men shall speak, they shall give account thereof in the Day of Judgment : for by thy words thou shalt be justified, and by thy words thou shalt be condemned' (S. Matt. xii. 36, 37).

5. Which Commandments have to do with sins of the tongue ?

The Third and Ninth Commandments have to do with sins of the tongue.

6. What is the difference between the Third and the Ninth Commandment ?

The Third Commandment forbids sins of the tongue against GOD, the Ninth Commandment forbids sins of the tongue against our neighbour.

7. How is this Ninth Commandment explained in the Catechism ?

The Catechism explains the Ninth Commandment thus—*My duty towards my neighbour is . . . to hurt nobody by word . . . to be true and just in all my dealing . . . to keep . . . my tongue from evil speaking, lying, and slandering.*

8. What do we call the bearing of false witness, publicly, in a Court of Justice ?

When those who are 'upon their oath' in a Court of Justice speak falsely, we call it false swearing, or *perjury*.

9. Do you remember any persons mentioned in the Bible as being put to death on false and lying charges ?

Naboth was condemned to death on the testimony of false witnesses (1 Kings xxi. 10, 13) : so, too, our Blessed LORD—'many bare false witness against Him' (S. Mark xiv. 56) ; 'false witnesses did rise up : they laid to my charge things that I knew not' (Ps. xxxv. 11).

10. What name do we give to the bearing of false witness in private life ?

False witness borne in private life we call *slander*—‘whoso privily slandereth his neighbour, him will I destroy’ (Ps. ci. 6).

11. What else is forbidden by this Ninth Commandment?

By the Ninth Commandment all evil speaking is forbidden—‘let all evil speaking be put away from you’ (Eph. iv. 31).

12. Tell me what is here included under evil speaking.

By this Ninth Commandment we are forbidden—

i. to say unkind things of others of which we are not certain—‘Thou shalt not go up and down as a talebearer among thy people’ (Lev. xix. 16);

ii. to repeat of others evil that is true, when not obliged to do so—‘condemn not, and ye shall not be condemned’ (S. Luke vi. 37);

iii. to impute evil motives to good acts—‘Charity thinketh no evil’ (1 Cor. xiii. 5).

iv. to impute evil motives to doubtful acts—‘Judge not, and ye shall not be judged’ (S. Luke vi. 37, and cf. S. Matt. vii. 1).

13. What general form of evil words is forbidden by this Ninth Commandment?

We may say generally that all *lying* is forbidden by this Ninth Commandment—‘Lie not one to another, seeing that ye have put off the old man with his deeds’ (Col. iii. 9).

14. Whose special sin is lying?

Lying is the devil’s own sin—‘When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it’ (S. John viii. 44).

15. Do we read of any instances in which God has punished liars?

We read of Gehazi being smitten with leprosy as a punishment for the lies he told to Elisha (2 Kings v. 25, 26, 27); and of Ananias and Sapphira being smitten with death for lying to the Holy Ghost (Acts v. 4, 5).

16. What positive duties does this Commandment teach us?

The Ninth Commandment teaches us the positive duties of—
speaking *kindly* of others when we can do so; and
always speaking the *truth*—‘wherefore, putting away lying, speak every man truth with his neighbour’ (Eph. iv. 25).

Verse to be learned.

‘The deeds we do, the *words* we say,
Into thin air they seem to fleet;
We count them ever past,
But they shall last;
In the dread judgment they
And we shall meet.’—*Lyra Innocentium*.

Stories and Illustrations.—Dear children, let us beware of *talkativeness* and gossip, for ‘in the multitude of words there wanteth not sin’—see story in *Pr. Prompt. of Anec.* pp. 48, 49; beware of

exaggeration—see story on p. 103 above, and *Pr. Prompt. of Anec.* p. 47; beware of *harsh judgment*, for ‘with what judgment ye judge ye shall be judged.’ Remember Heaven is promised to the truthful. ‘LORD, who shall dwell in Thy tabernacle? . . . even he that . . . speaketh the truth from his heart, and hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour’ (Ps. xv. 1, 3).

The story is told that on one occasion a lady went to see S. Philip Neri, and accused herself of being a slanderer. ‘Do you frequently fall into this fault?’ he inquired. ‘Yes, very often,’ replied the penitent. ‘My dear child,’ said S. Philip, ‘your fault is very great, but the mercy of GOD is greater. I now bid thee do as follows. Go to the nearest market, and purchase a chicken just killed, and still covered with feathers. Then walk to a certain distance, plucking the bird as you go. When you have done that, come back to me.’ The lady did as she was directed, and returned, anxious to know the meaning of so singular an injunction. ‘Have you done what I told you?’ asked S. Philip. The lady replied that she carried out all his directions to the very letter. ‘You have been very faithful to the first part of my orders,’ said the Saint; ‘now do the second part, and you will be cured. Retrace your steps, pass through all the places that you have traversed, and gather up one by one all the feathers you have scattered.’ ‘But,’ said the lady, ‘I cast the feathers carelessly away, and the wind scattered them in all directions.’ ‘Well, my child,’ said the Saint, ‘so is it with your words of slander. Like the feathers which the wind has scattered, they have been wafted in many directions. Call them back now if you can. Go and sin no more.’ The contradiction of a lie never goes so far as the statement of it. Let us watch our words, and pray, ‘Set a watch, O LORD, before my mouth; keep the door of my lips’ (Ps. cxli. 3).

CATECHISING XXXVI.

1. Where are we in the Commandments?

To-day we are at the Tenth Commandment.

2. What is it about?

The Tenth Commandment is concerning our thoughts about our neighbour's property.

3. Say the Tenth Commandment.

The Tenth Commandment—*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.*

4. How is this explained in the Catechism?

The Catechism explains the Tenth Commandment thus—*My duty towards my neighbour is . . . not to covet nor desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.*

5. What great sin is forbidden by the Tenth Commandment?

The great sin of *covetousness* is forbidden by the Tenth Commandment.

6. Why do we call covetousness a great sin?

We call *Covetousness* a great sin, because it is the parent of so many others; thus it was covetousness which led Cain on to *murder* (Gen. iv.), Achan to *sacrilege* (Josh. vii. 1, 21), David to *adultery and murder* (2 Sam. xi.), Gehazi to *deceit* (2 Kings v.), Judas to *treachery* (S. Matt. xxvi. 15, 16), Ananias and Sapphira to *lying* unto the Holy Ghost (Acts v.).

7. How is covetousness condemned in Holy Scripture?

The covetous are condemned again and again in Holy Scripture—thus the Psalmist saith, 'The covetous whom GOD abhorreth' (Ps. x. 3); S. Paul declares neither thieves nor covetous shall inherit the kingdom of GOD (1 Cor. vi. 10); our Blessed LORD saith, 'Take heed and beware of *covetousness*: for a man's life consisteth not in the abundance of those things which he possesseth' (S. Luke xii. 15).

8. Mention some instances in Holy Scripture in which covetousness brought punishment on the sinner.

Achan coveted a goodly Babylonish garment, 200 shekels of silver and a wedge of gold, and took them; and his covetousness wrought his ruin; for 'all Israel stoned him with stones' (Josh. vii. 25). The covetousness of *Ahab* brought about his death; for because he winked at Naboth's murder, GOD decreed, 'In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine' (1 Kings

xxi. 19). The covetousness of *Judas* led him on to betray our Blessed LORD and then to destroy himself.

9. What great positive duty does this Tenth Commandment teach us?

The Tenth Commandment teaches us the great positive duty of Contentment; contentment with our lot and with what befalls us—‘godliness with contentment is great gain’ (1 Tim. vi. 6).

10. How does God reward contentment in this life?

‘Promotion cometh neither from the East, nor from the West, nor yet from the South. And why? GOD is the Judge Who putteth down one and setteth up another’ (Ps. lxxv. 7, 8); for ‘they that fear Him lack nothing . . . they who seek the LORD shall want no manner of thing that is good’ (Ps. xxxiv. 10). ‘The LORD careth for the righteous,’ and will make all things work together for the good of them that love Him.

11. What are we to do to avoid covetousness and attain contentment?

To avoid covetousness and attain contentment we must *learn and labour truly to get our own living and to do our duty in that state of life unto which it shall please God to call us*; ‘study to be quiet, and to do your own business, and to work with your own hands’ (1 Thess. iv. 11).

Verses to be learned.

‘I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoe’er estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly love to do
For the Lord on whom I wait.’

—*Anna L. Waring.*

Stories and Illustrations.—Let us not covet the things of earth, which may be touched, tasted, and handled, and which all perish in the using, but let us lay up for ourselves treasure in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. Discontented people often put themselves in a worse position by being discontented with their present lot. See story of Hermit and his Tree in *Pr. Prompt. of Anec.* pp. 79, 80.

And for an example of *devotion to duty* we have many true stories. See above, pp. 23, 65, 66.

Here is another and a more modern instance of a man who did his duty and resisted bribery. When the Revised Version of the Bible was being brought out, many were anxious to get early copies of the work, and the Archbishop of Canterbury was considered the only safe keeper of the work during the interval which elapsed between its presentation to Convocation and its publication. And yet it is a fact worthy of being recorded, that no less than 2000 persons had been employed upon it, and every one of them had faithfully kept their trust! No possible precautions could have availed if those employed upon the work had been induced to betray their trust; and it was not as if no one had thought of tempting them. They were tempted, strongly tempted, but they stood firm. The representative of a great American house offered one of the principal foremen of the Oxford University Press the sum of £2000 for an early copy. And what was the answer he got? The man replied, 'I am only a workman, but the honour of this Press is as dear to every one who is employed upon it as it is to the Delegates themselves, and having made that offer to me, the sooner you leave this building the better it will be for us all.'

CATECHISING XXXVII.

1. Into what were we admitted by our Baptism ?

By our Baptism we are grafted into the Body of Christ (1 Cor. xii. 13), adopted into the Family of GOD (Eph. ii. 19), and placed in a state of salvation.

2. What do we say about this in the Catechism ?

In the Catechism we say—I heartily thank our Heavenly Father that He hath called me to this state of salvation.

3. What promises did we make to God by our sureties at our Baptism ?

At our Baptism we promised by our Godparents—

i. to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh ;

ii. to believe all the Articles of the Christian Faith ; and

iii. to keep God's holy will and commandments, and walk in the same all the days of our life.

4. How can we keep in this state of salvation ?

Only by GOD's help and grace can we keep in this state of salvation, wherefore we pray unto God to give us His Grace that we may continue in the same unto our lives' end.

5. How can we keep our promises ?

We are not able to do these things of ourselves, nor to walk in the Commandments of God, nor to serve Him without His special Grace, which we must learn at all times to call for by diligent prayer.

6. Does God need to be told what we want ?

GOD does not need to be told, as though He were ignorant of our wants, for our Heavenly 'Father knoweth what things we have need of before we ask Him' (S. Matt. vi. 8, 32).

7. Does God tell us to remind Him in His promises ?

GOD would have us remind Him of His promises—'Put Me in remembrance' (Isa. xliii. 26) ; 'ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you' (S. Matt. vii. 7). And S. James tells us (iv. 2), 'Ye have not, because ye ask not.'

8. What do we call the act of asking God for help and grace ?

We give the name of *Prayer* to the act of asking GOD for His help and grace.

9. What ought we to pray for ?

We ought to pray for *wisdom* to know what is right, and for *strength* to do it, that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same

(Collect, First Sunday after Epiphany), that we may have *the spirit to think and do always such things as be rightful* (Collect, Ninth Sunday after Trinity).

10. Does God promise to give wisdom and strength to them that ask Him?

God promises—‘If any of you lack *wisdom*, let him ask of GOD, that giveth to all men liberally, and upbraideth not, and it shall be given him’ (S. Jas. i. 5); ‘My grace is sufficient for thee: for *My strength* is made perfect in weakness’ (2 Cor. xii. 9).

11. What may we pray about?

We ought to pray about everything—‘In *everything* by prayer and supplication with thanksgiving let your requests be made known unto GOD’ (Phil. iv. 6).

12. How ought we to pray?

We ought to pray unto GOD—

i. *reverently*, as feeling GOD’s Presence—‘for he that cometh to GOD must believe that He is, and that He is a rewarder of them that diligently seek Him’ (Heb. xi. 6);

ii. *in Faith*, believing that we shall receive (S. Mark xi. 24), ‘but let him ask *in Faith*, nothing wavering’ (S. Jas. i. 6);

iii. *perseveringly*—‘continuing instant in prayer’ (Rom. xii. 12);

iv. *intelligently*—praying ‘with the spirit and with the understanding also’ (1 Cor. xiv. 15).

13. When ought we to pray?

We ought to pray *regularly*, at stated times, ‘in the evening and morning and at noonday will I pray and that instantly; and He shall hear my voice’ (Ps. lv. 18); whilst further we ought to pray unto GOD *always*—‘pray without ceasing’ (1 Thess. v. 17).

14. Where ought we to pray?

We ought to pray—

i. in Church, GOD’s House of Prayer—‘not forsaking the assembling of ourselves together’ (Heb. x. 25);

ii. in our own chamber—‘When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father Which is in secret’ (S. Matt. vi. 6, R.V.);

iii. everywhere, even in the midst of our daily work—‘I will therefore that men pray everywhere’ (1 Tim. ii. 8).

Verses to be learned.

‘Go when the morning shineth,
Go when the noon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Cast every fear away,
And in thy chamber kneeling
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee;
Pray, too, for those that hate thee,
If any such there be;
Then for thyself in meekness
A blessing humbly claim,
And link with each petition
Thy Great Redeemer's Name.'

Stories and Illustrations.—GOD looketh at the heart, He marks 'the burden of a sigh, the falling of a tear, the upward glancing of the eye, when none but He is near;' He heeds the ignorant prayers of children.—*Pr. Prompt. of Anec.* pp. 61, 62.

If we want our requests granted, we must ask properly for them.—See *Pr. Prompt. of Anec.* pp. 31, 32.

Here is another story showing how GOD does answer prayer. One evening just as the Norfolk islanders were thinking that another blank day would be added to the record of the season, a shoal of whales was sighted close in shore. In a moment all was bustle and excitement. Two boats immediately put off, their crews eager to be the first to make fast to a whale. A look-out man was posted on the nearest high ground to watch the boats, and give an alarm in case of danger. Richard Christian's boat was the first to get fast, and the whale took them straight out to sea. As the light began to fail, and the boat drew further and further away, the look-out man thought that he should see better from another point, and ran down one slope and up another; but when he gained his second vantage ground, the boat could nowhere be seen. In vain he strained his eyes to catch some glimpse of the boat, but it had disappeared! No time was lost in giving the alarm and going to the rescue. Ten boats were soon afloat, rowing and sailing over the spot where the boat had been last seen. But though the search was kept up with untiring energy, nothing was found until the morning. In the few moments during which the look-out man was running from the top of one hill to another, an infuriated whale made straight for the boat and smashed it up! And now the crew are all in the water around the boat, which is now a mere bundle of planks, holding together here and there by the ribs and thwarts. To swim ashore three miles against the current was impossible, though Norfolk islanders have been known to swim seven miles. And now two dangers pressed upon them—cold and exhaustion, and the sharks. All that could be done they did. They lashed the oars across the boat to prevent her from rolling over and over, and then each taking his place around their frail life-craft, trod the water slowly to keep their blood in circulation. The other danger soon made itself felt, as the sharks came in large numbers to feast on the whale's dead calf; coming so near at times as even to graze the men's bodies. Who can tell the horrors of that night, as cold and

exhausted the men clung to their boat, which rolled and tossed continually! Who may describe the alternations of hope and fear through which they went as they saw the search-boats approach and then pass by them! Once they were so near that they could recognise the face of the man steering as he held the lantern above his head! One shout then, and all might have been saved; but their voices were weak and feeble, and the wind was blustering and contrary. But through all that long, trying, and fearful night the men never lost their faith and trust in GOD. They continued instant in prayer, and from time to time sang hymns to encourage one another, and pass the time. And GOD heard their cry and stopped the sharks' mouths. Though so close to them, the sharks did not attack them. As one of the survivors afterwards said, 'I am sure GOD sent His Angel and stopped the mouths of the sharks!' In the grey light of the dawn those that survived were rescued.—*Penny's Ten Years in Melanesia.*

CATECHISING XXXVIII.

1. Do men naturally know how to pray?

Naturally, of their own selves, men neither know *how* to pray nor what to pray for—‘we know not what we should pray for as we ought’ (Rom. viii. 26).

2. Has God taught us how to pray?

GOD has taught us how to pray by giving us a Form of Prayer for actual use when He saith, ‘When ye pray, say, Our Father,’ etc. (S. Luke xi. 2), and also a pattern for us to copy in our other prayers—‘after this manner therefore pray ye’ (S. Matt. vi. 9).

3. What do we call this Prayer—*Our Father*?

We call this Divine Prayer which GOD has taught us, *The Lord’s Prayer*.

4. Why do we call this Prayer the Lord’s Prayer?

We call the *Our Father*, *the Lord’s Prayer* because our Blessed LORD gave it to us and taught it with His own lips—‘the mouth of the LORD hath spoken it.’

5. Say it.

[*Here let them repeat the LORD’S Prayer.*]

6. How many parts are there in the Lord’s Prayer?

There are three parts, with the Doxology, or two without it.

7. What are they?

The three parts of the LORD’S Prayer are the Address : the Seven Petitions : and the Doxology.

8. What are the words of the Address?

The Address consists of these words, *Our Father Which art in Heaven*.

9. What are the Seven Petitions?

The Seven Petitions or Requests are these—

- | | |
|---|--------------------------------|
| i. Hallowed be Thy Name, | } in earth as it is in Heaven. |
| ii. Thy Kingdom come, | |
| iii. Thy Will be done, | |
| iv. Give us this day our daily bread ; | |
| v. And forgive us our trespasses, as we forgive them that trespass against us ; | |
| vi. And lead us not into temptation ; | |
| vii. But deliver us from evil. | |

10. What are the words of the Doxology

This is *the Doxology*—

For Thine is the Kingdom,
and the Power,
and the Glory, } *for ever and ever. Amen.*

11. Do we always use the Doxology at the end of the Lord's Prayer?

We do not always use *the Doxology* at the end of the LORD's Prayer; indeed it is not given us in the Catechism, and we generally use it without *the Doxology*.

12. What are the words of the Address?

Our Father Which art in Heaven.

13. How is this explained in the Catechism?

The Catechism explains *the Address* thus—*I desire, my Lord God, our Heavenly Father, Who is the Giver of all goodness, to send His Grace unto me and to all people.*

14. Why do we say *our* and not *my* Father?

We say *our Father*, not *my Father*, because we should pray for others as well as for ourselves—'Look not every man on his own things, but every man also on the things of others' (Phil. ii. 4); 'I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men' (1 Tim. ii. 1); and 'have we not all one Father?' (Mal. ii. 10).

15. Why do we say *Father*?

We say *Father* because GOD of His great Love permits us so to address Him—'ye have received the Spirit of adoption, whereby we cry, Abba, Father' (Rom. viii. 15);

and because our Blessed LORD hath taught us so to address GOD—'Go unto My brethren, and say unto them, I ascend unto My Father and your Father, and to My GOD and your GOD' (S. John xx. 17).

16. Does the word *Father* apply to the First Person only of the Blessed Trinity?

The title *Father* applies really to each Person of the Holy Trinity, for our Blessed LORD is called the Father—'Unto us a Child is born . . . and His Name shall be called Wonderful, Counsellor, the Mighty GOD, the Everlasting *Father*, the Prince of Peace' (Isa. ix. 6); and the Holy Ghost is also called the Father—'Every good gift and every perfect gift is from above, and cometh down from the *Father* of lights, with Whom is no variableness, neither shadow of turning' (S. Jas. i. 17).

17. How is GOD our *Father*?

GOD is our Father in several ways:

by *Creation*—'now, O LORD, Thou art our Father . . . and we are all the work of Thy Hand' (Isa. lxiv. 8);

by *Redemption*—'now in Christ JESUS ye who sometimes were far off are made nigh by the Blood of Christ. . . . For through Him we have access by One Spirit unto the Father' (Eph. ii. 13, 18);

by *adoption*—'I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the LORD Almighty' (2 Cor. vi. 18);

by *sanctification*—‘the Spirit itself beareth witness with our spirit, that we are the children of GOD’ (Rom. viii. 16).

18. Why do we say *Which art in Heaven*?

We say *Which art in Heaven* in order to distinguish GOD from our earthly father, and to remind us of our Father’s power and might.

Verses to be learned.

‘Heavenly Father, send Thy blessing
On Thy children gathered here,
May they all, Thy Name confessing,
Be to Thee for ever dear.’

—*Hymns A. & M.* 338.

‘What our Father does is well;
Blessed truth His children tell!
Though He send for plenty want,
Though the harvest-store be scant,
Yet we rest upon His love,
Seeking better things above.’

—*Hymns A. & M.* 380.

Stories and Illustrations.—Let us *think* of GOD as a loving Father, Who pities us, cares for us, and watches over us. ‘Like as a father pitieth his own children, even so is the LORD merciful unto them that fear Him’ (Ps. ciii. 13). ‘If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?’ (S. Matt. vii. 11). Let us *pray* to Him as our Father in Heaven, and let us trust in Him at all times.

A traveller in Western Barbary relates how one day, when they had reached a spot on which to pitch their tents, they were surrounded by a crowd of Arabs, who loudly cursed them as rebels against GOD. One of the party, who spoke a little Arabic, turning round to an elderly man, whose garb pointed him out to be a priest, said, ‘Wh taught you that we were disbelievers? hear my daily prayer and judge for yourselves.’ He then repeated the *Lord’s Prayer*. All stood amazed and silent till the priest exclaimed, ‘May GOD curse me if I ever curse again those who hold such belief! Nay, more! that prayer shall be my prayer until my hour be come. I pray thee, O Nazarene, repeat the prayer that it may be remembered and written among us in letters of gold. Let us learn to trust in GOD’s Fatherly care for us.’—See *Pr. Prompt. of Anec.* pp. 25, 26, 29; and pp. 37, 38 *ante*.

Here is another example, showing us that GOD hears and answers prayer at all times and in all places. In the year A.D. 174, the Roman armies, under Marcus Aurelius and his generals, were in the

heart of Germany waging war against the Quadi. The soldiers, parched with thirst (for they had not drunk any water for five days) and faint with heat, were suddenly surrounded by the enemy in overwhelming numbers. Destruction and extermination seemed hard at hand. In their distress the soldiers of the 12th Legion, which was afterwards called the *Thundering Legion*, and was at that time largely composed of Christians, cried unto the LORD, and throwing themselves upon the ground in prayer and adoration, besought His help. Suddenly clouds gathered in the clear sky, and a storm burst upon them. The rain poured in profuse and grateful showers upon the Roman army ; while the enemy was smitten down with violent hail and lightning. The fire, where it fell on the Romans, was immediately extinguished ; the water, where it descended on the Quadi, only added fuel to the flames, as it had been oil. The Roman soldiers at first with upturned faces and open mouths received the refreshing streams ; then they held out their shields and helmets, and so obtained enough water to drink, for themselves and their horses. Thus the same storm which revived and comforted the Romans, destroyed and overwhelmed their enemies. The result was a splendid victory. Marcus was proclaimed emperor for the seventh time, and accepted the title as receiving it from the GOD of the Christians, Who had heard the prayer of His servants and had wrought such a mighty deliverance.—Lightfoot, *Apost. Fath.*

CATECHISING XXXIX.

1. How many Petitions are there in the Lord's Prayer?

There are Seven Petitions or Requests in the LORD's Prayer.

2. What are they? Say them.

Hallowed be Thy Name; Thy Kingdom come; Thy Will be done in earth as it is in Heaven:

Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil.

3. How many of these have to do with God? and how many with ourselves?

Of the Seven Petitions, the first three have to do with GOD, the last four with ourselves.

4. How would this Prayer have been likely to begin if it had been made by man?

If man had made *the Lord's Prayer*, it would doubtless have begun, *Give us this day our daily bread.*

5. What great lesson should we learn from the fact that we are taught to pray about God, and the Honour, Power, and Obedience due to Him first?

The very order of the Petitions in the LORD's Prayer teaches us that we must put GOD first and foremost—'seek ye *first* the Kingdom of GOD and His righteousness,' etc. (S. Matt. vi. 33).

6. What is the first Petition?

The first Petition of the LORD's Prayer is, *Hallowed be Thy Name.*

7. How are these words explained in the Catechism?

The Catechism explains the words *Hallowed be Thy Name* thus—*I desire, my Lord God, our Heavenly Father, to send His Grace unto me, and unto all people; that we may worship Him. . . .*

8. What are we to understand by God's Name?

By the Name of GOD we are to understand—

i. GOD Himself—'the Name of the GOD of Jacob defend thee (Ps. xx. 1; cf. Prov. xviii. 10);

ii. the Name or Names by which He is known amongst men—'thou shalt not take the Name of the LORD thy GOD in vain' (Ex. xx. 7); 'I appeared unto Abraham, unto Isaac, etc., by the Name of GOD Almighty; but by My Name JEHOVAH was I not known to them' (Ex. vi. 3);

iii. the attributes of GOD, such as His power, His omniscience, His justice, His love, His mercy, His truth;

iv. those things which specially belong to GOD and on which His Name is named, as—His House, His day, His written Word, His Church and ministers, His Sacraments.

9. **What do we mean by *Hallowed*?**

The word *hallow* means to make holy, to keep holy, to glorify, to hold sacred.

10. **What then is the meaning of *Hallowed be Thy Name*?**

The words *Hallowed be Thy Name* mean, May Thy Name, O LORD, be praised, honoured, and glorified in our hearts, on our lips, in our lives, by our becoming holy and doing things worthy of so great and holy a GOD; for 'holiness becometh Thine House for ever' (Ps. xciii. 6).

11. **When do we hallow God's Holy Name?**

We really hallow GOD's Name when—

i. we *think* of Him aright and acknowledge Him to be the LORD—'Praise the LORD, O my soul, and all that is within me praise His Holy Name' (Ps. ciii. 1);

ii. when we glorify Him with our lips, and acknowledge His greatness—'Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the Heaven and in the earth is Thine: Thine is the Kingdom, O LORD, and Thou art exalted as Head above all' (1 Chron. xxix. 11);

iii. we are obedient unto His Will and Word in our daily life and actions—'whatsoever ye do in word or deed, do all in the Name of the LORD JESUS' (Col. iii. 17).

12. **In what three ways must we strive to hallow God's Name?**

We must hallow GOD's Name in a threefold way, namely,

in heart, by remembering Him—'Remember now thy Creator in the days of thy youth' (Eccles. xii. 1);

with lips—'I will praise the Name of GOD with a song, and magnify it with thanksgiving' (Ps. lxix. 31);

in life and works—'Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven' (S. Matt. v. 16).

Verses to be learned.

'O praise our Great and Gracious LORD,
And call upon His Name;
To strains of joy tune every chord,
His mighty acts proclaim.'

—*Hymns A. & M.* 294.

'Direct, control, suggest, this day,
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite.'—*Bishop Ken.*

Stories and Illustrations.—See story of Canute telling waves to stay ; and of three little German children making voyage to America alone—both in *Pr. Prompt. of Anec.* pp. 110, 35.

We must *Hallow God's Holy Name* by acknowledging His wisdom, power, and goodness in disposing all events. We are blind and ignorant : GOD is All-wise. We know but in part : He knoweth altogether. And out of the tangled web of human life, mixed motives, and evil actions, He brings mighty things to pass, according to the counsel of His own Will. There was once a hermit who lived in a wood not far from the high-road leading to a well-known city. One day, as he was wrapped in meditation, he heard a certain fierce and evil knight quarrelling with his servant, whom he accused of having stolen twenty gold pieces which he had lost. The hermit knew the servant to be a faithful, honest man and a trusty retainer, and it was therefore with much indignation that he at length saw the knight, his master, after refusing to listen to his protestations of innocence, draw his sword in a fury and lop off the servant's hand ! As soon as he could, the hermit took the poor wounded man to his cell, and bound up his wound. Then retiring to his oratory he poured forth his soul to GOD, complaining of the injustice which the Almighty permitted to take place ! Worn out with his emotions, the hermit slept and had a dream, in which an Angel appeared to explain to him the workings of Divine Providence in that which had happened. The knight was about to use the gold for a plundering foray, therefore he was made to lose it. The servant was indeed honest ; but in his younger days he had struck his mother with that hand which was now cut off. Of this great sin he had never repented : but his sufferings will now lead him to repentance. Lastly, those pieces of gold were found by an honest, worthy man in great distress and difficulty. He tried hard to find their owner, but without success. Then he applied them to his own pressing necessities, with gratitude and thankfulness to GOD as the sender of them ! And thus the hermit was taught that GOD's ways are higher than our ways, because His Wisdom is infinite.—*Hardman.*

CATECHISING XL.

1. What is the Second Petition in the Lord's Prayer ?

The Second Petition of the LORD'S Prayer is *Thy Kingdom come*.

2. Why does this naturally follow the petition, *Hallowed be Thy Name* ?

The petition *Thy Kingdom come* naturally follows that other, *Hallowed be Thy Name*, because when GOD'S Name is hallowed throughout the world, then will His Kingdom come.

3. Do the words *the Kingdom of God* always mean the same thing ?

The words *the Kingdom of God* do not always mean the same thing : they have three several meanings in Holy Scripture.

4. What are these three meanings of the phrase *the Kingdom of God* ?

The *Kingdom of God* may mean either—

GOD'S Kingdom of Grace in our hearts ; or

GOD'S kingdom of Grace on earth ; or

GOD'S Kingdom of Glory hereafter.

5. What is that *Kingdom of God* in our hearts ?

'The *Kingdom of God* is within us' (S. Luke xvii. 21) when we obey GOD as our King (Ps. xlv. 5), and submit to His laws—'the Kingdom of GOD is not meat and drink, but righteousness and peace and joy in the Holy Ghost' (Rom. xiv. 17).

6. What is that *Kingdom of God* upon earth ?

GOD'S Kingdom of Grace upon earth is the One, Holy, Catholic and Apostolic Church of JESUS CHRIST our LORD, now militant on earth, of which S. John Baptist and our Blessed LORD both spake—'Repent ye ; for the Kingdom of Heaven is at hand' (S. Matt. iii. 2, iv. 17), and whose nature our Blessed LORD described in His various parables.

7. What is God's Kingdom of glory ?

GOD'S Kingdom of Glory is that which shall be hereafter, which shall begin at the Second Coming of Christ, and of which it is written, 'Blessed is he that shall eat bread in the Kingdom of GOD' (S. Luke xiv. 15), 'Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world' (S. Matt. xxv. 34).

8. What is the difference between God's Kingdom of Grace and God's Kingdom of Glory ?

The chief difference between GOD'S Kingdom of Grace now on earth and GOD'S Kingdom of Glory which shall be hereafter is, that in the Church, GOD'S Kingdom of Grace on earth, the evil are

mingled with the good, but in the Church Triumphant hereafter all will be righteous; for 'there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's Book of Life' (Rev. xxi. 27).

9. **How is this?**

Our Blessed LORD Himself teaches us that in the Church, *His Kingdom of Grace* on earth, there are bad fish with the good in the same net, and tares among the wheat, and He says, 'Let both grow together until the harvest' (S. Matt. xiii. 30); but in God's *Kingdom of Glory* there are wheat and no tares, because it is 'a glorious Church, not having spot or wrinkle or any such thing' (Eph. v. 27).

10. **Is not God's Kingdom everywhere? Why then do we say Thy Kingdom come?**

GOD's Kingdom is everywhere, yet it *comes* not everywhere. GOD is everywhere a King, but He does not *reign* everywhere, for though 'the LORD remaineth a King for ever' (Ps. xxix. 9), yet in the wicked Satan reigns, because they do his will (Rom. vi. 16).

11. **What does this petition mean?**

When we offer the petition *Thy Kingdom come*, we say that GOD's Kingdom may be established upon earth, and manifested and made known unto men.

12. **How is this Second Petition of the Lord's Prayer explained in the Catechism?**

The Catechism explains the petition *Thy Kingdom come* thus—*I desire, my Lord God, our Heavenly Father, Who is the Giver of all goodness, to send His Grace unto me and to all people; that we may . . . serve Him . . .*

13. **What is the meaning of the petition when we use the word Kingdom of man's heart?**

When the word *Kingdom* refers to men's hearts, then the petition *Thy Kingdom come* means 'we pray that sin may not reign in our mortal bodies, but that GOD alone may rule and abide there.'

14. **What is the meaning of the petition when we use the word Kingdom of the Church?**

When the word *Kingdom* refers to the Church, GOD's Kingdom of Grace on earth, then when we say *Thy Kingdom come*, we pray that the usurped rule of the devil may cease throughout the world, and that speedily 'the earth may be filled with the knowledge of the glory of the LORD, as the waters cover the sea' (Hab. ii. 14).

15. **What is the meaning of the petition when the word Kingdom refers to God's Kingdom of Glory?**

When the *Kingdom* refers to the Church Triumphant, we pray that the Kingdom of Glory may come, and our Blessed LORD return to earth, as He hath promised, in power and great glory—'Surely I come quickly; Amen. Even so, come, LORD JESUS' (Rev. xxii. 20).

16. **What is our duty with regard to God's Kingdom?**

Our duty with regard to GOD's Kingdom is—

i. to watch over our own actions, and see that nothing we do hinders the extension of GOD's Kingdom upon earth ;

ii. to strive to enlarge the boundaries of Christ's Kingdom upon earth, and bring about the spread of His Kingdom ;

iii. to cleanse our hearts and purify ourselves, even as He is pure, that we may be meet for His Kingdom of Glory hereafter.

17. How can we hasten God's Kingdom and make it come ?

We can hasten GOD's Kingdom by working for it, by praying for it, by giving alms towards it.

Verses to be learned.

‘Thy Kingdom come, O God,
Thy rule, O Christ, begin ;
Break with Thine iron rod
The tyrannies of sin.

We pray Thee, LORD, arise,
And come in Thy great might ;
Revive our longing eyes,
Which languish for Thy sight.

O'er heathen lands afar
Thick darkness broodeth yet :
Arise, O morning Star,
Arise, and never set. Amen.’

—*Hymns A. & M.* 217.

Stories and Illustrations.—Let us try to extend GOD's Kingdom in every possible way, watching for opportunities to serve our LORD. It is related of S. Francis de Sales, the holy Bishop of Geneva, that when he was a student in Paris he was a devout and frequent Communicant. Feeling what an inestimable benefit the Holy Eucharist was to himself, he constantly tried to lead others to the same Source of Life. And thus a young Savoyard friend having come to see him, Francis invited him to breakfast the next morning, and when his guest arrived, proposed that they should first go to the neighbouring Church for confession and Communion. After the service, the young de Sales said to his friend, ‘This was the Banquet to which I invited you yesterday, now let us go and get some food for our bodies.’ See how others try to set forward Christ's Kingdom by taking some real pains to get to Church. ‘Just in front of me,’ writes an eye-witness, ‘in the Slave Market Church at Zanzibar, knelt a mother with a good big child tied on her back. She was one of those confirmed by the Bishop on the previous Tuesday, and had walked in all the way from Mlweni, between four and five miles, carrying this heavy child, that she might make her first Communion.’

As evidence of the way in which the colonists in the diocese of Algoma long for the services of the Church, and make sacrifices to attend them, here are two examples. A young man walked nine miles out and nine miles back to attend a service at which the Bishop was to be present, when the thermometer was very low. A mother brought her children fourteen miles through the bush to be baptized, and that on a night too when a heavy fall of snow had left the roads all but impassable.

Some years ago there was in Yorkshire a good old man who showed by his works that he desired God's Kingdom to come. He had been for many years a subscriber to a Church Society, which is still doing a great work in promoting the spread of Christ's Kingdom. At one time he had saved a little money, but his sons had lost it by entering unsuccessfully into larger manufactures. The collector called upon him and said, 'I suppose I must not ask for your subscription now that you have lost so much?' 'Nay,' he replied, 'here it is. I have saved it up!' And opening a drawer he counted out ten shillings in silver and copper; saying as he did so, 'I have nought now but what my lads allow monthly for railway fare to Huddersfield and back, and *I've walked it!*' That is to say, when seventy-eight years of age this brave old man had walked no less than a hundred and twenty miles at different times that he might have wherewith to give to God.

CATECHISING XLI.

1. What Petition have we reached ?

We have come to the Third Petition of the LORD's Prayer.

2. What is it ?

The Third Petition is, *Thy Will be done.*

3. How is this explained in the Catechism ?

In the Catechism the Third Petition is thus explained—*I desire, my Lord God, our Heavenly Father . . . to send His Grace unto me and to all people, that we may . . . obey Him.*

4. Say the first two Petitions of the Lord's Prayer.

Hallowed be Thy Name. Thy Kingdom come.

5. How are all three Petitions joined together ?

The first Three Petitions which have to do with GOD follow one another, and are naturally joined together, because GOD's Name cannot be hallowed perfectly unless His Kingdom be established, and His Kingdom cannot be established unless His *Will be obeyed.*

6. In what words did our Blessed Lord teach us the absolute necessity of doing God's Will ?

Our Blessed LORD taught us the absolute necessity of doing GOD's Will when He said, 'Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of Heaven ; but he that doeth the Will of My Father which is in Heaven' (S. Matt. vii. 21).

7. What do we mean by this *Will of God* ?

When we speak of the Will of GOD, we mean either—

i. *the secret purpose* by which He governs all things in Heaven and earth—'He doeth according to His Will in the army of Heaven, and among the inhabitants of the earth' (Dan. iv. 35); or

ii. *the manifestation of His Will* by which He shows us what we are and what we are not, to do—'This is the Will of GOD, even your sanctification' (1 Thess. iv. 3).

8. What Collect may be considered as an expanded form of this Petition ?

The Collect for the Fourth Sunday after Easter may be considered as a longer form of this Petition.

9. Say it.

[*Here let them say*] the Collect for the Fourth Sunday after Easter.

10. How does God make known His Will to us ?

GOD makes known to us His Will in various ways, thus—

i. by the voice of the Church, which is Christ's Body, and has received authority and power from Christ to be our Instructor and Guide—'if he neglect to hear the Church, let him be unto thee as an heathen man and a publican' (S. Matt. xviii. 17);

ii. by the Holy Ghost which dwelleth in us and speaketh to our heart;

iii. by His written Word the Bible—'Thy Word is a lantern unto my feet, and a light unto my paths' (Ps. cxix. 105);

iv. by our Blessed LORD's pattern life of obedience—'Christ also suffered for us, leaving us an example that we shall follow His steps' (1 S. Pet. ii. 21);

v. by those placed over us by the Providence of GOD—parents, masters, rulers—'let every soul be subject to the higher powers' (Rom. xiii. 1).

11. What two things chiefly hinder us from doing God's Will?

The two things which chiefly hinder us from doing GOD's Will are—

i. *our ignorance*, which prevents our knowing GOD's Will—'be ye not unwise, but understanding what the Will of the LORD is' (Eph. v. 17); and

ii. *our self-will*, which resists and opposes GOD's Holy Will: hence the need to pray the Collect for the Fourth Sunday after Easter.

12. In what two ways may God's Holy Will be fulfilled in us?

GOD's Holy Will may be fulfilled in us, either—

by our *doing* GOD's Will with our hands, with our lips, in our hearts; or

by our *suffering* that Holy Will, and bearing patiently whatever He sees fit to lay upon us.

13. Tell me of some who are our examples in submission to the Will of God?

Eli, David, Job, and specially our Blessed LORD Himself, are all examples of submission to GOD's Will.

Verses to be learned.

'My GOD and Father, while I stray,
Far from my home on life's rough way,
O teach me from my heart to say,
"Thy Will be done!"

Though dark my path, and sad my lot,
Let me be still, and murmur not,
Or breathe the prayer divinely taught,
"Thy Will be done!"

Renew my will from day to day;
 Blend it with Thine; and take away
 All that now makes it hard to say,
 "Thy Will be done!"—*Charlotte Elliott.*

Stories and Illustrations.—Remember that the active performance of God's Will makes us akin to Christ, for He saith, 'whosoever shall do the Will of God, the same is My brother and My sister and My mother' (S. Mark iii. 35). And for stories which teach us this active doing of God's Will, see *Pr. Prompt. of Auec.* pp. 107, 111. Let this teach us *passive* submission to God's Will.

Remigius, Bishop of Rheims, foresaw that there would be a great scarcity of corn the following year; accordingly he collected a large store of grain for the support of the people. But some of the very persons for whose benefit he had taken all this pains and forethought, were evil-disposed men of drunken and dissipated habits, who said, 'What is old Jubilee about?' (he had been ordained for more than fifty years). 'Is he going to build a city? what do all these piles of corn mean? is he going to monopolize the market? Come, and let us play off a trick upon him.' So one of them applied a lighted torch to the bins of corn, exclaiming, 'Let us see how fast hungry Vulcan will devour Ceres!' This act of wanton mischief was soon reported to the Bishop, who at once hastened to the spot. But when he arrived, the flames had already obtained complete hold upon the wheat, and could not possibly be extinguished. What could the sorrowful Bishop now do? Should he kill himself with grief, or give way to wild lamentations, or utter curses of all kinds against the authors of the mischief? Nothing of the kind, but he did this: dismounting from his horse, he approached as near as he could to the fierce heat of the flames, as if to warm himself, for it was winter, merely saying, 'A fire is always pleasant, particularly to an old man!' Behold, then, the soul of a perfect man, entirely devoted to the Divine Will, and therefore enjoying supreme tranquillity in every condition of life! He would have wished indeed to check the fire which had broken out; but because there was no possibility of subduing the flames, he committed what had happened entirely to the Divine Will, and with serene face and unruffled brow repeated, *The Lord gave, and the Lord hath taken away: blessed be the Name of the Lord* (Job i. 21).—*Drexelius.*

A certain hermit who passed a life of perfect contentment on a lonely rock, was an illustrious example of holy obedience and submission to the Will of God. Every third day a barley loaf and a pitcher of water were brought to him. But the Enemy was provoked at his abstinence. So, watching his opportunity, when the holy man was on his knees wrestling in prayer with God, he caused a raven to fly towards him, to upset the pitcher and carry off the bread; and so all his three days' stock of provisions was lost. What did the hermit

then? was he angry with the raven? did he curse the greedy bird? Did he blame the Providence of GOD, or fiercely revile the devices of the devil? No indeed, he did nothing of the kind! But raising his hands and his soul towards heaven he said, 'I give Thee thanks, O LORD JESUS, because it is pleasing to Thy most holy Will to discipline me with longer abstinence. I know that this will be good for me, since nothing happens in the world without Divine Providence.'

—*Drexelius.*

CATECHISING XLII.

1. Where are we in the Lord's Prayer?

We come to-day to the words, *In earth as it is in Heaven.*

2. Why do we take these words by themselves?

We take the words *in earth as it is in Heaven* because they belong to each of the first three Petitions.

3. How so?

Because it is as if we said, *Hallowed be Thy Name—in earth as it is in Heaven: Thy Kingdom come—in earth as it is in Heaven: Thy Will be done—in earth as it is in Heaven.*

4. Considered thus, what do we pray for in these three Petitions?

Considered thus, we pray in the first three Petitions, that the Name of our Father may be hallowed and glorified in earth as it now is in Heaven;

that His Kingdom may come as fully and gloriously upon earth as it now is in Heaven;

and that His Will may be done on earth, by us and all men, as readily, as willingly, and as perfectly as it is now being done by the Angels in Heaven.

5. How are the words *in earth as it is in Heaven* explained in the Catechism?

The words *in earth as it is in Heaven* are explained in the Catechism by the phrase *As we ought to do.*

6. What is the force of the word *as* in the sentence, *In earth as it is in Heaven?*

The word *as* here means *in like manner*, or *in a similar way*, not *equally well*; it refers, so to speak, rather to the *quality* than the *quantity* of what we do.

7. What are the different senses in which the word *Heaven* is used in Holy Scripture?

The word *Heaven* is used in these three senses in Holy Scripture, namely—

i. of the *lower regions of the air*, as when we are told of Elijah, 'and Elijah went up by a whirlwind into Heaven' (2 Kings ii. 11);

ii. of the *firmament*, in which the sun, moon, and stars move and shine—'the Heavens declare the glory of GOD, and the firmament sheweth His handywork' (Ps. xix. 1);

iii. the *abode of GOD*, into which our Blessed LORD passed at His Ascension (Heb. iv. 14), and into which S. Paul was caught up—'I

knew a man in Christ above fourteen years ago . . . such an one caught up to the third heaven' (2 Cor. xii. 2).

8. But who are in Heaven?

The Holy Angels are now in Heaven—'as the Angels which are in Heaven' (S. Mark xii. 25).

9. Why are the Holy Angels set before us as our example?

The Holy Angels are set before us as our example, because—

i. they worship GOD with reverence and godly fear, veiling their faces and their feet, saying, Holy, Holy, Holy is the LORD of Hosts (Isa. vi. 2, 3);

ii. they obey GOD cheerfully—'Bless the LORD, ye His Angels, that excel in strength, that do His commandments, hearkening unto the voice of His words' (Ps. ciii. 20).

10. How do the Holy Angels obey God?

The Holy Angels obey GOD perfectly, willingly, and speedily; not sometimes merely, but unceasingly.

Verses to be learned.

'We pray for childlike hearts,
For gentle, holy love;
For strength to do Thy Will below
As Angels do above.

We pray for simple faith,
For hope that never faints,
For true communion evermore
With all Thy blessed saints.'

—*Hymns A. & M.* 344.

Stories in illustration.—For a story illustrating *promptness in obedience*, see story of Wolsey, *ante*, p. 110. For *diligence*, here is one.

A friend once called upon an artist of renown, and found him hard at work in his studio. He sat some time watching his friend as he put a touch here and a touch there to a painting of exceptional power and beauty, and then, having duly admired it, took his leave. After the interval of a few days the friend called again, and found the artist as before hard at work in his studio. At his first visit the painting had appeared to be quite finished; he was therefore astonished to see his friend still hard at work over his picture, adding a touch here, and deepening a shadow there. And having sat watching him for some time, whilst the artist went on diligently with his work, only adding minute touches here and there to his apparently finished work, at last the friend could contain himself no longer, but expressed his surprise that the artist should go on working so hard upon a picture that seemed already finished. 'Why do you take so much pains about it?' The artist paused for a moment, turned round, and looking him full in the face, replied, 'I paint for eternity!'

Here is an example of *thoroughness*, obedience unto death. In A.D. 286 Maximian became the Emperor of the West. He was a brave and skilful general, but a fierce and violent man, bitterly opposed to Christianity. In his army there was a legion called the Theban legion, which was 10,000 strong, and officers and men were all Christians. It had always been excused from joining in heathen sacrifices until Maximian insisted that it should take part in one to be offered at Martigny before encountering the enemy. The Legionary, whose name was Maurice, refused in the name of the Legion to sacrifice. Maximian, exasperated at their refusal, ordered them to be decimated, *i.e.* every tenth man to be slain. It was done. Then he renewed the order. Again they refused, preserving their discipline, not offering to resist the soldiers of the Victorious Legion who were slaying their comrades, not marching away nor seizing their arms, but obedient in all things, save this one thing, that they would not sacrifice, standing still to be decimated. The demand was renewed. 'We were Christ's soldiers before we were Maximian's,' replied Maurice. Mad at their resistance to his will, the Emperor ordered those that remained to be slain. And these true soldiers of Christ bravely confessed their LORD ; they made no opposition, they uttered no cry, but gave up their lives without defence. To a man they fell for the LORD that loved them !

CATECHISING XLIII.

1. What is the Fourth Petition of the Lord's Prayer?

The Fourth Petition of the LORD'S Prayer is, *Give us this day our daily bread.*

2. How does the Catechism explain this?

The Catechism explains this to mean, *I pray unto God that He will send us all things that be needful both for our souls and bodies.*

3. What does that mean?

Everything that our souls and bodies really want, or that is necessary for their health.

4. What is the great difference between the first three and the last four Petitions of the Lord's Prayer?

The first three Petitions of the LORD'S Prayer have to do with GOD'S Glory, the last four Petitions have to do with man's wants. Besides which, in the first three we ask for gifts which, though begun on earth, are only perfected in Heaven; in the last four Petitions we ask for mercies to be given to us in this life.

5. Why do we say *Give us* when God commands us to work for our daily bread?

It is quite true that man has to *work* for his living, for so GOD said, 'In the sweat of thy face shalt thou eat bread' (Gen. iii. 19), and the Apostle saith, 'If any would not work, neither should he eat' (2 Thess. iii. 10): but our labour is useless except GOD give His blessing—'It is but lost labour that ye haste to rise up early and late take rest' (Ps. cxlvii. 3).

6. Why then do we say *Give*?

We say *Give us*, and entreat GOD our Father as His suppliants, because 'every good gift and every perfect gift is from above, and cometh down from the Father of lights' (S. Jas. i. 17), and 'Thou openest Thine Hand and fillest all things living with plenteousness' (Ps. cxlv. 16, cf. civ. 28).

7. Why do we say *this day*?

We say *Give us this day our daily bread* because 'Ye know not what shall be on the morrow' (S. Jas. iv. 14), know not whether we shall need bread at all, and because 'sufficient unto the day is the evil thereof' (S. Matt. vi. 34).

8. How does this bread become *ours*?

This bread is *ours*—not mine or thine, but *ours*, a possession for common good—when GOD gives it, by blessing and rewarding the work of our hands; when it is *ours* by lawful possession and purchase.

9. Why do we say daily bread?

We say *Give us this day our daily bread* because we need *constant* supplies both of bodily and spiritual food, and must seek it *daily* from Him Who saith, 'Open thy mouth wide, and I shall fill it' (Ps. lxxxii. 11), and Who would teach us our entire dependence upon Him by leading us to seek it *daily* at His Hands—'The eyes of all wait upon Thee, O LORD, and Thou givest them their meat in due season' (Ps. cxlv. 15, 16).

10. What do we mean by bread in this Petition?

By *Bread* in this Petition we mean *all things that be needful both for our souls and bodies*.

11. Tell me of some things which our bodies need?

Our bodies need food, clothing, a house to live in, a fire to warm us, a bed to lie on, sleep, temperate weather, sunshine, health, friends.

12. What Bread do our souls need?

Our souls need the Bread of Holy Scripture, for 'man shall not live by bread alone, but by every word which proceedeth out of the mouth of GOD' (S. Matt. iv. 4), and also the Body and Blood of Christ in the Holy Communion—'I am the Living Bread which came down from Heaven: if any man eat of This Bread, he shall live for ever' (S. John vi. 51).

13. How do we know that it will avail to pray for bread?

We know that it will and does avail to pray for bread, because GOD hath promised, 'Ask, and it shall be given you' (S. Matt. vii. 7);

'If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give good things unto them that ask Him?' (S. Matt. vii. 11);

'bread shall be given him, his waters shall be sure' (Isa. xxxiii. 16).

Verses to be learned.

O King of earth and air and sea!
The hungry ravens cry to Thee;
To Thee the scaly tribes that sweep
The bosom of the boundless deep;
To Thee the lions roaring call;
The common Father kind to all:
Then grant Thy servants, LORD, we pray,
Our daily bread from day to day.—*Bishop Heber.*

Stories and Illustrations.—See story of little Russian boy's Letter to GOD, of the young Norwegians and their dog, of the man saved by a hen, in the *Pr. Prompt. of Anec.* pp. 15, 46, 82. GOD has many ways of sending food to His servants in their distress. It is related of S. Cuthbert, 'the Apostle' of Northumbria, that on one occasion being overtaken by night among the moors, he halted at a shepherd's hut to seek rest and shelter. It was Friday, and he was tired and hungry; for, desirous of observing the obligation of fasting, he had

rejected the hospitality offered to him during the day. The saint first tied up his horse and fed it with a bundle of dried grass, and then proceeded to his devotions. While he was praying, his steed nibbling at the thatch of the roof revealed a bundle wrapped up in a linen cloth. Cuthbert opened the package and found therein some bread and meat, on which he made a hearty meal. On another occasion Cuthbert was travelling with a young companion through a wild and lonely district. Night drew on, and they had nothing to eat, and were far from any habitation. 'Where shall we lodge, and where can we find food?' asked his companion. 'Learn, my son,' replied the saint, 'to have faith, and hope always in the LORD. No one who serves Him faithfully can ever perish with hunger. See you yonder eagle overhead? GOD can feed us through its means if He will.' When lo! the eagle, scared at their approach, dropped a fish which it had caught and was bearing off. The lad ran forward and picked up the prize rejoicing. One half they kept, and made a meal of at the village which they shortly reached, the other half the saint bade the lad take back, that the eagle might have its share in return for its service to them.

One winter's day a market wife went in from Trumpington to Cambridge to sell her butter, eggs, and poultry at the market there. Towards evening, when she had disposed of all her goods, and had made some necessary purchases for her household, including a pound of tallow candles and a bottle of gin, she started to return home. But there came on a furious, blinding snowstorm, which obliterated the tracks and blocked the roads. Her horse stumbled and threw her into a ditch; but the beast managed to scramble out and return to its stable. The market wife lay unconscious for a time, stunned by the fall, and was speedily covered up by the thickly falling snow. When she recovered consciousness, she tried to get out, but found that impossible. Search was made for her by her friends, but without success. Feeling hungry, she bethought her of the tallow candles and the gin, and partook of both. She could hear the voices of persons who passed near, but was herself unable to raise her voice or attract attention. On the two Sundays that she was buried in the snow she heard the bells of the Church at Trumpington chiming for service, and this alone informed her how the time was passing. At the end of a fortnight, when she had begun to despair of life, seeing that all her efforts to escape or to attract attention were alike ineffectual, she was discovered and rescued. During all that time she had lived upon the candles and the gin.

*We must pray and ask; it belongs to God to give or to withhold as He seeth best in His godly wisdom. 'One man's meat is another man's poison,' and indeed what would be good to a man at one time would be poison to the same man at another. GOD alone knows what is really best for us and ours—see *Pr. Prompt. of Aucc.* p. 79—and when to give and to withhold.*

CATECHISING XLIV.

1. Where are we in the Lord's Prayer?

To-day we have reached the Fifth Petition, *Forgive us our trespasses, as we forgive them that trespass against us.*

2. How is this Petition explained in the Catechism?

The Catechism explains this Fifth Petition thus—*I pray unto God . . . that He will be merciful unto us and forgive us our sins.*

3. Why do we say *Forgive*?

We pray unto GOD *Forgive us* because 'to GOD only it appertaineth to have mercy and to forgive,' and 'there is forgiveness with Thee, therefore shalt Thou be feared' (Ps. cxxx. 4), and 'if we confess our sins, He is faithful and just to forgive us our sins,' etc. (1 S. John i. 9).

4. What do we pray to have forgiven?

We pray that GOD would *forgive us our trespasses.*

5. What is another word for *trespasses*?

Our trespasses are spoken of otherwise as *our debts*, or *our sins*.

6. What does the word *trespass* commonly mean?

The word *trespass* commonly means the wandering off from a path into forbidden ground.

7. When may we be said to trespass against God?

When we overstep the boundary line between right and wrong, good and evil, when we break through the hedge of GOD's Commandments, when we leave that path of which David said, 'I will run the way of Thy commandments,' etc. (Ps. cxix. 32), and of which our Blessed LORD declared, 'Strait is the gate and narrow is the way which leadeth unto life' (S. Matt. vii. 14).

8. Why are our *trespasses* also called *debts*?

Our trespasses are sometimes called *our debts*, because a debt is something owing to another, and we owe it unto GOD that we should keep His laws; and if we sin against Him by breaking His commandments, we become indebted to Him.

9. What does our Blessed Lord teach us in a figure by the word *debts*?

By the use of this word *debts* our Blessed LORD would seem to teach us that our sins are so many manacles and fetters by which we are tied and bound and handed over to the custody of that cruel jailor Satan.

10. Why do we say *our trespasses*?

We say *our trespasses* because our sins are our very own in a way that nothing else is—'Every man shall bear his own burden' (Gal. vi. 5).

11. What forgiveness is it that we here pray for?

In this Fifth Petition of the LORD's Prayer we pray *not* for that great and complete Forgiveness which we receive at our Baptism—'*I acknowledge One Baptism for the remission of sins*' (Nicene Creed), but for the forgiveness of our *daily* sins, transgressions, and offences.

12. What will God forgive?

GOD will forgive—

- i. the *act* of sin—'Thou hast cast all my sins behind Thy back' (Isa. xxxviii. 17);
- ii. the guilt and *stain* of sin—'though your sins be as scarlet, they shall be as white as snow' (Isa. i. 18);
- iii. the punishment of sin—'For I have no pleasure in the death of him that dieth, saith the LORD GOD; wherefore turn yourselves, and live ye' (Ezek. xviii. 32).

13. How does God pardon?

'The Blood of JESUS Christ His Son cleanseth us from all sin' (1 S. John i. 7), and GOD promises, 'I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more' (Heb. viii. 12).

14. On what conditions does God offer us pardon?

GOD offers pardon to sinners on condition—

- i. that we repent, confess, and forsake our sins (Isa. i. 16, 17, 18);
- ii. that we forgive others that have offended us, *as* we ourselves would have forgiveness of our offences at GOD's Hand.

Verses to be learned.

'Tender Shepherd, never leave us
From Thy Fold to go astray;
By Thy look of love directed,
May we walk the narrow way;
Thus direct us and protect us
Lest we fall an easy prey.'

—*Hymns A. & M.* 342.

'LORD, as to Thy dear Cross we flee,
And plead to be forgiven,
So let Thy Life our pattern be,
And form our souls for Heaven.

Kept peaceful in the midst of strife,
Forgiving and forgiven,
O may we lead the pilgrim's life,
And follow Thee to Heaven!'

—*Hymns A. & M.* 267.

Stories and Illustrations. — Forgiveness on our part towards our fellow-men is an absolute necessity towards our obtaining forgiveness at GOD's Hands—'For if ye forgive men their trespasses, your Heavenly

Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses' (S. Matt. vi. 14, 15, cf. xviii. 21-35). For a story of forgiveness, see *Pr. Prompt. of Anec.* pp. 98, 99. Here is another. It is related of S. John, the Almsgiver, Patriarch of Alexandria, that having on one occasion excommunicated two clerks for quarrelling, one of them bore it meekly and humbly, whilst the other greatly resented it. Next Sunday the Patriarch was at the Altar celebrating. As the deacon was about to remove the veil covering the sacred vessels, John remembered all at once the hostility of the clerk, and the words of our Blessed LORD, *Therefore if thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* Then bidding the deacon recite the general prayer over and over again till his return, the Patriarch left the Altar, and entering the Vestry sent a minister to bring the clerk who was not in charity with him. And when this man came, John fell before him on his knees and bowed his white head and said, 'Pardon me, my brother!' Then the clerk, full of shame to see the Patriarch, an aged man, in all his splendid vestments, at his feet, flung himself down weeping, confessed his wrong, and asked forgiveness. Then the Patriarch embraced him, and returning to the Altar completed the sacrifice.—*Baring Gould.*

'One unforgetting temper has' ere now 'changed a martyr into an apostate.' 'Two friends, a priest and a layman, in the middle of the third century, became alienated from each other. The layman ere long' began to desire reconciliation, and sent messengers one after another to the priest to ask his pardon. The priest (whose name was Sappricius) flatly refused it: he would not entertain the question; he was determined that the breach should be final. A persecution set in; the priest was summoned before the magistrate, avowed his Faith and his office, was ordered to sacrifice to the gods, answered that he would do nothing of the kind, remained firm under torture, and calmly received sentence of death. His old friend met him on the way to execution, and besought him, as one who had the honour of confessing Christ, to forgive whatever offence he had given him. The priest walked on hard and implacable as ever. The repeated cry, "Do forgive me, martyr of Christ!" could not elicit a word. They reached the appointed place: the priest was bidden to kneel down in order to be beheaded. He turned suddenly pale, trembled, and said he would sacrifice. The layman sprang forward, "Nay, do not say so: do not deny Christ; do not lose what you have all but won!" The exhortation was as fruitless as the entreaty; the wretched priest became an apostate; the layman took his place and became a martyr. Is not the moral plain enough? Persistence in enmity deprives a soul of grace, just when the need of grace is most urgent."—Bright, *The Seven Sayings from the Cross*,

CATECHISING XLV.

1. What is the Sixth Petition in the Lord's Prayer?

The Sixth Petition in the LORD's Prayer is, *Lead us not into temptation.*

2. How is this Petition explained in the Catechism?

The Catechism explains the Sixth Petition thus—*I pray unto God . . . that it will please Him to save and defend us in all dangers ghostly and bodily.*

3. How is this Petition unlike all others in the Lord's Prayer?

This Sixth Petition is unlike the others in the LORD's Prayer, inasmuch as it is the only one which is *negative* in its character—it asks that something may not happen.

4. What do we pray may not happen, in this Petition?

In this Sixth Petition we pray—
that we may not be led into temptation by that Evil One, who is daily fighting and troubling us,

who desires to have each one of us that he may sift us as wheat (S. Luke xxii. 31),

who 'goeth about as a roaring lion seeking whom he may devour' (1 S. Pet. v. 8);

that we may not be tempted above that we are able (1 Cor. x. 13);
and

that we may not be left to ourselves, destitute of GOD's Grace (S. John xv. 5).

5. What two different meanings does this word *temptation* bear?

The word *temptation* sometimes means the trial and testing by which our faith is tested, proved, strengthened, and approved; sometimes the enticement by which our Enemy would fain lead us into wickedness and sin.

6. Does God, or can God, lead us into temptation?

GOD our Father cannot *lead us into temptation* in the sense of enticing us to sin; for S. James (i. 13, 14) says, 'Let no man say when he is tempted, I am tempted of GOD: for GOD cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust and enticed.'

7. Is God ever said to tempt?

Yes, GOD is said to *tempt* us in the sense of trying, proving, testing—'and it came to pass after these things that GOD did tempt Abraham' (Gen. xxii. 1, where the R.V. has 'did *prove* Abraham');
155

so the Psalmist saith, 'Thou, O GOD, hast proved us; Thou also hast tried us like as silver is tried' (Ps. lxvi. 9).

8. What is the difference between God's temptations and those of the devil?

GOD tests and tries His servants that He may prove and approve them: Satan tempts, with 'all subtlety and all mischief,' that he may deceive, ensnare, cast down, destroy.

9. Do we pray that the fire may not come near us?

No; we do not pray that the fire may not come near us, but we do pray that it may not *burn* or *scorch* us.

10. Why does God permit Satan to tempt His servants?

GOD sometimes permits Satan to tempt His servants, *in mercy*, for their correction and improvement, and growth in grace. S. Paul says, 'Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure' (2 Cor. xii. 7).

11. Why does God permit Satan to tempt His enemies?

GOD permits Satan to tempt His enemies, *in judgment*, when the enemy attacks them bereft of GOD's aid and left to themselves—'so I gave them up unto their own hearts' lusts, and let them follow their own imaginations' (Ps. lxxxi. 13).

Verses to be learned.

'Lead us, Heavenly Father, lead us
O'er the world's tempestuous sea;
Guide us, guard us, keep us, feed us,
For we have no help but Thee,
Yet possessing every blessing,
If our GOD our Father be.'

—*Hymns A. & M.* 281.

'Loving Shepherd of Thy sheep,
Keep Thy lamb, in safety keep;
Nothing can Thy power withstand,
None can pluck me from Thy Hand.

Loving Shepherd, ever near,
Teach Thy lamb Thy voice to hear;
Suffer not my steps to stray
From the strait and narrow way.'

—*Hymns A. & M.* 334.

Stories and Illustrations.—For stories showing brave and triumphant resistance to temptation, see *Pr. Prompt. of Anec.* pp. 78, 108. Let us not try to see how near we can go to temptation without falling into it, but let us avoid it, and pass it by at a safe distance. A lady

once advertised for a coachman, and soon a number of grooms and coachmen came to see her about the vacant situation. To the first one that came she said, 'I want a really good and skilful coachman to drive my pair of horses; and therefore I want to know how near you can drive to danger and yet be safe?' 'Well, ma'am,' said the man, 'I could drive very near indeed. I think I might say I could go within a foot of a precipice, without fear of any accident, as long as I held the reins.' 'Thank you,' said the lady, 'you will not do for me.' To the next who came she put the same question, 'How near do you think you could drive to danger?' This man, being determined to get the place, replied, 'I could drive, ma'am, within a hair's-breadth, and yet skilfully avoid any mishap.' 'Thank you, you may go; you will not do,' said the lady. Then the third man came in. His mind was cast in another mould, and therefore, when the question was put to him, 'How near could you drive to danger?' he instantly replied, 'Madam, I never tried; for it has always been a rule with me to drive as far from danger as I possibly can.' 'That will do for me,' said the lady, and she engaged him on the spot.

Here is a sad story of temptation yielded to proving the destruction of the sinner. In the year A.D. 346, in that part of Persia which we now call Kurdistan, there was a little town called Casciaz. The parish priest of this town was a man named Paul, and he was rich. On account of his wealth he was accused to Narses Tamsapor, a violent persecutor of the Christians. In making their arrangements to catch the priest, the police arrested five 'daughters of the covenant,' named Thecla, Mary, Martha, another Mary, and Anna. The wretched priest—rather, it was thought, for the purpose of securing his earthly pelf than from any other reason—abjured Christ. Tamsapor was much disgusted, because he had hoped, if Paul stood firm to his religion, to get his money. In order, therefore, if possible, to deter the priest from apostasy, he appointed him the executioner of the consecrated virgins, hoping that a task of such infinite disgrace would induce Paul to retract his abjuration. But Iscariot betrayed the LORD for silver; and Paul stooped even to this unutterable disgrace for lucre. The virgins from the hand of a licitor received each one hundred stripes, and were then given over to their late priest to be slain. 'And are we,' they said, 'to be made a sacrifice by those very hands at which so lately we received That Holy Thing, the Sacrifice and Propitiation of the whole world?' But so it was; and the very hands that had consecrated His Body, Who is the King of the virgins, now beheaded the virgins of the King. But so great a crime did not, even in this world, go unpunished. Narses was resolved on obtaining the money which had been the original source of the whole evil; and on that very night his guards, entering the prison, murdered the miserable apostate.—*Neale*.

CATECHISING XLVI.

1. What is the Seventh and last of the Petitions?

The Seventh Petition of the LORD'S Prayer is, *Deliver us from evil.*

2. How is this explained in the Catechism?

The Catechism explains this Seventh Petition thus—*I pray unto God . . . that He will keep us from all sin and wickedness, and from our ghostly Enemy, and from everlasting death.*

3. Which would have greater fulness of meaning, to say, *Deliver us from evils*, or to say as we now do, *Deliver us from evil*?

The Petition has more meaning as it now stands, *Deliver us from evil*; because it not only includes all *evil* generally, but includes all the three former Petitions relating to our wants, *i.e.* prays to be delivered from the *evils* which would arise from lack of bread, or want of forgiveness, or from our going into temptation.

4. What do we pray in this Petition to be delivered from?

In this Seventh Petition we pray to be delivered from—

i. *all sin and wickedness*—‘keep Thy servant also from presumptuous sins’ (Ps. xix. 13);

ii. *our ghostly Enemy*—‘O help us against the Enemy; for vain is the help of man’ (Ps. cviii. 12);

iii. *everlasting death*—‘lighten mine eyes that I sleep not in death’ (Ps. xiii. 3).

5. What else do we pray to be delivered from?

We also pray to be delivered from—

i. *spiritual evils*, such as, ‘ignorance, hardness of heart, and contempt of GOD’S Word,’ ‘pride, vainglory, and hypocrisy;’

ii. *bodily evils*, such as hunger, thirst, cold, nakedness, and other accidents to which the body is subject;

iii. *temporal evils*, such as loss of property, poverty, friendlessness, loneliness.

6. How do we pray for this deliverance from evil in the Collect for the Second Sunday in Lent?

In the Collect for the Second Sunday in Lent we pray *that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul.*

7. What is it that lies at the root of all evil?

It is *sin* which lies at the root of all evil whatsoever.

8. Who is the prompter and promoter of sin?

Satan is the prompter and promoter of all sin—for ‘he that committeth sin is of the devil, for the devil sinneth from the beginning’

(1 S. John iii. 8) ; 'that old serpent . . . Satan, which deceiveth the whole world' (Rev. xii. 9).

9. What are the temporal penalties of the Fall, the consequences of sin ?

Those temporal consequences of sin, which we call *the Penalties of the Fall*, are heat, cold, hunger, thirst, sickness, toil, and death—'by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned' (Rom. v. 12). 'Sin, when it is finished, bringeth forth death' (S. Jas. i. 15).

10. Are there any other consequences of sin ?

Fear, shame, sorrow, and suffering of mind are other consequences of sin—'The wicked flee when no man pursueth' (Prov. xxviii. 1).

11. What is the final punishment of sin ?

The final punishment of sin is death—'the wages of sin is death' (Rom. vi. 23), 'the second death' (Rev. xx. 13, 14, 15), even 'everlasting destruction from the Presence of the LORD, and from the glory of His power' (2 Thess. i. 9).

12. When we use this Seventh Petition, what four things do we pray to be delivered from ?

When we say, *Deliver us from evil*, we pray to be delivered from i. the power of sin ; ii. the penalties of sin ; iii. the promoter of sin ; iv. the punishment of sin.

13. Has God delivered His servants in time past ?

In the days that are past GOD 'delivered just Lot, vexed with the filthy conversation of the wicked' (2 S. Pet. ii. 7), delivered David from the peril of the sword (Ps. cxliv. 10), delivered Ananias, Azarias, and Misael from the midst of the fire (Dan. iii.), delivered Daniel from the power of the lions (Dan. vi. 27), delivered S. Peter out of the hand of Herod, and from all the expectation of the people of the Jews (Acts xii. 11), delivered S. Paul and S. Silas out of prison (Acts xvi.).

14. How does God deliver ?

God delivers from evil, in one or other of these two ways, that is to say, He either delivers *in* trouble or He delivers *out of* trouble : for 'the LORD knoweth how to deliver the godly out of temptations' (2 S. Pet. ii. 9), and He saith, 'Call upon Me in the day of trouble ; I will deliver thee, and thou shalt glorify Me' (Ps. l. 15, A.V.).

Verses to be learned.

' My trust is in the LORD,
What foe can injure me ?
Why bid me like a bird
Before the fowler flee ?

The LORD is on His Heavenly throne,
And He will shield and save His own.

The wicked may assail,
The tempter sorely try,
All earth's foundations fail,
All nature's springs be dry ;
Yet GOD is in His holy shrine,
And I am strong while He is mine.'—*H. F. Lyte.*

Stories and Illustrations.—GOD's ways of deliverance are manifold. He sometimes delivers from trouble by trouble, from a greater evil by sending a lesser. Samson was a Nazarite, and therefore as such solemnly dedicated unto God, and forbidden to drink wine, or to eat grapes or raisins. On one occasion he was passing through the vineyards, and the ripe clusters hung invitingly on either hand, and seemed to beg the passer-by to pluck and taste their sweetness. But however lawful and innocent a food to others the grapes might be, to Samson they were a forbidden fruit. He might not touch them, under penalty of breaking his vow and incurring GOD's displeasure. Hence in passing through the vineyards he was in a place of much temptation. But GOD, Who knoweth how to deliver the godly out of temptations, caused that his thoughts should be diverted from the grapes by a serious danger. For behold a young lion roared against him and would have attacked him : but the Spirit of the LORD came mightily upon Samson, and he rent him as he would have rent a kid ; and so passed on his way.

For various deliverances from starvation, from captivity, from being swallowed up by an earthquake, see *Pr. Prompt. of Ane.* pp. 82, 86, 21.

In 1843 Fresnel was at Suez and ready to embark in an Arab ship, but four hours before the ship sailed he fell from an ass and broke his shoulder-blade, which detained him in Suez for a fortnight. But he had reason to be thankful for his fall. The lesser evil saved him from the great evil. Whilst he was kept at Suez by his broken bone, the vessel in which he had all but sailed was shipwrecked, and all on board perished.—*Recollections of Julius and Mary Mohl.*

A gentleman, whose name was well known in the West of England, went down to bathe in Whitesand Bay with his two only boys and his brother-in-law. It seems that they were ignorant of the dangerous quicksands which are there, and had not seen the notice warning bathers to make inquiry at the Coastguard Station as to where they may bathe in safety. The brother-in-law had already left the water, and was partly dressed, when he heard a cry from the father and boys, and saw that they had waded some way out, and were for some reason, not apparent, then in trouble. He sprang up, intending to hasten to them, but in scrambling over the intervening rocks, slippery with seaweed, he got a terrible fall. When he recovered himself they had disappeared ! He strained his eyes ; he called them by name. But there was no voice, neither any that answered : they

were never seen again, for they had sunk in a quicksand ! Fortunate for him was it that he fell, for had he gone to them he could have rendered no possible help, and must have shared their fate. Thus that fall wrought his safety.

The story is told of Bishop Hannington that on one occasion, while out shooting game for food, he shot dead the cub of a lioness. At once the infuriated lion and lioness charged him. Obeying his first impulse, Hannington ran away, but finding that his enemies were gaining on him rapidly, he changed his mind, made a full stop, turned round sharply on them, and boldly faced the lions. This change of tactics instantly checked them. They now stood lashing their tails, and growling, and displaying unmistakeable anger at the distance of only a few paces. Hannington had time to inspect them and to perceive that they were a right royal pair, of the pale, sandy variety of lion which is noted for its fierceness. There they stood baffled, Hannington and the lions alike feeling that there was no immediate solution of the difficulty. But the lions evidently thought that it was unsafe to advance upon this new and strange being, the like of which they had never seen before. How long they stood thus face to face it is difficult to say, for minutes seemed hours. Hannington decided not to fire, but to try the effect of a sudden noise. Accordingly he suddenly flung up his arms in the air, uttered a fearful yell, and then danced and shouted like a madman. At this the lions bounded off into the bushes as if they had been shot, and Hannington saw them no more. GOD had heard the cry of His servant in the hour of need, and had delivered His servant out of the paw of the lion.

CATECHISING XLVII.

1. How many parts are there in the Lord's Prayer?

There are three parts in the LORD's Prayer.

2. What are they?

The LORD's Prayer consists of these three Parts, namely, The Address; The Seven Petitions; and the Doxology.

3. What are the words of the Doxology?

These are the words of the Doxology—*For Thine is the Kingdom, the Power, and the Glory for ever and ever. Amen.*

4. Do we always use the Doxology at the end of the Lord's Prayer?

No, we do *not* always use the Doxology. Indeed, in the Services of the Church, we generally say the LORD's Prayer without the Doxology, but there are three places in which we use the Doxology, when we are specially thanking and praising GOD.

5. When do we use the Doxology in the Services of the Church?

We use the LORD's Prayer with the Doxology, after the Absolution at Mattins and Evensong, when thanking GOD for His words of pardon; in the Post Communion, when the faithful have received the greatest Gift which man can receive or GOD bestow, in the Holy Communion; and in the Office for the Churching of Women, when the woman thanks GOD for once again permitting her to come up unto the House of the LORD.

6. What authority have we for using the Lord's Prayer thus, sometimes with and sometimes without the Doxology?

We have Scriptural authority for sometimes using the Doxology at the end of the LORD's Prayer, and sometimes omitting it: for S. Matthew gives us this Prayer with the Doxology, and S. Luke gives us the Prayer without it.

7. Why do we say *For*—for *Thine is the Kingdom, etc.*?

We say *For* because the Doxology gives the reasons for our making the Petitions which have gone before.

We offer the Petition *Thy Kingdom come* for and because, as the Doxology says, *Thine is the Kingdom*:

we say *Thy will be done in earth as it is in Heaven. Give us this day our daily bread, for Thine is . . . the Power*:

we say *Forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil, for and because so shall it be to Thy Glory.*

8. What do we mean by saying *Thine is the Kingdom*?

We say *Thine is the Kingdom* because all dominion belongs to GOD—

i. over all created things whatsoever—‘His Kingdom ruleth over all’ (Ps. ciii. 19);

ii. over His Church which is His Kingdom—He ‘hath put all things under His Feet, and gave Him to be the Head over all things to the Church, which is His Body’ (Eph. i. 22).

9. Why do we say *and the Power*?

We say *And the Power* because ‘Power belongeth unto GOD’ (Ps. lxii. 11); ‘great is our LORD, and great is His power’ (Ps. cxlvii. 5), and ‘with GOD all things are possible’ (S. Mark x. 27).

10. What power has GOD?

GOD is the *Lord of all power and might*. He is the Almighty (cf. Dan. iv. 25, 35), Who has power to overcome His enemies—‘In Thine Hands is there not power and might so that none is able to withstand Thee?’ (2 Chron. xx. 6); Who has power to help His servants how and when He will, and ‘is able to do exceeding abundantly above all that we ask or think’ (Eph. iii. 20).

11. Why do we say *and the Glory*?

We say *Thine is . . . the Glory* because ‘Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty,’ . . . (1 Chron. xxix. 11); because there is no glory but such as either belongs to GOD or comes forth from Him—‘for of Him, and through Him, and to Him are all things: to Whom be glory for ever. Amen’ (Rom. xi. 36).

12. What do we mean by *for ever and ever*?

We say *For ever and ever*, because of GOD’s Kingdom, Power, and Glory there is no end: they are everlasting and eternal—‘Thy Kingdom is an everlasting Kingdom, and Thy dominion endureth throughout all ages’ (Ps. cxlv. 13).

13. May we see in these three words any hint as to the Nature of GOD Himself?

We may, I think, see in these three words, *Kingdom*, *Power*, and *Glory* a hint of the Three Persons in the Ever Blessed Trinity, the Father, the Son, and the Holy Ghost.

14. How so?

If we regard these words, *Kingdom*, *Power*, and *Glory*, as containing a hint of the Three Persons in the One GOD, we may perhaps assign the word *Kingdom* to GOD the Son, ‘the King of kings’ (Rev. xix. 16); the *Power* to GOD the Holy Ghost, for ‘it is the Spirit that quickeneth’ (S. John vi. 63); and the *Glory* to GOD the Father, for He is spoken of as ‘the Father of glory’ (Eph. i. 17), and we have the phrase, ‘the glory of the Father’ (Rom. vi. 4).

Verse to be learned.

‘Worship, honour, glory, blessing,
Be to Him Who reigns above!
Young and old Thy Name confessing,
Saviour, let us share Thy Love!
As the Saints in Heaven adore Thee,
We would bow before Thy Throne;
As Thine Angels bow before Thee,
So on earth Thy will be done.’

—*Book of Praise*, p. 253.

Stories and Illustrations.—We use *the Doxology* as an act of Faith and as an act of Praise. See story of Little Girl carried off by the Indians using praise to GOD and singing a Hymn which finally led to her recognition and recovery by her parents. — *Pr. Prompt. of Anec.* p. 96.

There was once a man who, instead of a prayer, repeated the whole alphabet, letter by letter, especially when harassed by some perplexing difficulty, adding this petition, ‘Do Thou, O LORD, join the letters together, and bestow that which is most pleasing to Thee and best for me.’—*Drexelius*.

Compare a similar story in *Pr. Prompt. of Anec.* p. 61. Let us imitate the earnestness and faith of this boy, and let us pray with the spirit, and pray with the understanding also.

CATECHISING XLVIII.

1. What are the chief means of Grace in the Church of Christ?

The chief means of Grace in Christ's Church are Prayer and the Holy Sacraments.

2. What is the chief difference between Prayer and the Blessed Sacraments?

The chief difference between Prayer and the Blessed Sacraments is this, that in *Prayer* we draw nigh unto GOD, whilst in the *Blessed Sacraments* GOD draws nigh unto us.

3. How many Sacraments hath Christ ordained in His Church?

Two only as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord.

4. What is the wrong answer to this question?

The wrong answer is merely to say *Two only*.

5. Why is this the wrong answer?

It is wrong to say *Two only*, and there to stop, for it is to give only half the answer; and what the Catechism really says is, *Two only generally necessary to salvation, that is to say, Baptism and the Supper of the Lord*; whereby it does not exclude such as are termed *desirable*, and of *free choice*.

6. Why is it wrong and misleading to give only half the answer?

It is wrong and misleading to give only half the answer, because the proverb says, *Half truths are the most dangerous of all lies*, and another proverb declares, *The devil never lies so foully as when he speaks the truth*.

7. Give an instance of the devil speaking the truth and even quoting Holy Scripture, yet turning it into a lie, by the way in which he did it.

When Satan put our Blessed LORD upon the battlement of the Temple, and bid Him cast Himself down, he quoted the words of the Ninety-first Psalm, 'He shall give His Angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone' (S. Matt. iv. 6).

8. Well, but how was this wrong and untrue?

It was untrue, because Satan craftily left out the words, 'to keep Thee in all Thy ways,' which alter the whole passage.

9. How do those words alter the sense of the passage?

Because GOD promises to give His Angels charge concerning us *to keep us in all our ways*—of duty and of Providence—but not if we leave those ways.

10. So it is untrue and incorrect to say that there are only two Sacraments, for our Church says not so. What does she say?

Two only as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord.

11. What do you mean by *generally necessary to salvation*?

Generally necessary to salvation means necessary for the salvation of all men in general, without which—if they are to be had—we cannot be saved.

12. Who says that the Two Great Sacraments of the Gospel are absolutely necessary to our Salvation?

Our Blessed LORD Himself teaches us that the Two Great Sacraments of the Gospel are absolutely necessary to our salvation, saying of Holy Baptism, 'Except a man be born of water and of the Spirit he cannot enter into the Kingdom of GOD' (S. John iii. 5);

and of the Holy Communion, 'Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you' (S. John vi. 53).

13. How were these Two Great Sacraments of the Christian Church prefigured?

The Two Great Sacraments of the Christian Church, Holy Baptism and the Holy Eucharist, were prefigured and foreshadowed by—

i. the two great ordinances of the Jewish Church, Circumcision and the Passover;

ii. the two miraculous means of support in the wilderness, water from the Rock, and manna, the bread from Heaven;

iii. the water and the Blood, which flowed from our Blessed LORD's pierced Side (S. John xix. 34);

iv. the two pence which the good Samaritan left with the host of the inn, for the support and nourishment of the wounded man (S. Luke x. 35).

14. What was the penalty, in the Jewish Church, for disobedience to the command of God respecting Circumcision and the Passover?

In the Jewish Church, those who neglected the command of GOD respecting Circumcision and the Passover were guilty of death (Gen. xvii. 14; Ex. iv. 24-37, xii. 15; Num. ix. 13), and were to be cut off from among the people.

Verses to be learned.

'We were only little babies,
Knowing neither good nor harm,
When the Priest of GOD most Holy
Took us gently on his arm;

And he sprinkled our young faces
With the water pure and bright,
And he signed our Saviour's token
On our little foreheads white.

In the Name of GOD the Father,
Of the Son and Holy Ghost,
He baptized us then, and made us
Soldiers in our Master's host.'

—*Mrs. Alexander.*

Stories and Illustrations.—See story of the Nobleman and his Fool in *Pr. Prompt of Anec.* p. 59. A young man had been well brought up, and piously instructed; he had been carefully prepared for Confirmation, and had become a Communicant. But he went away from home, fell among careless and evil companions, and ceased to communicate. One day he was at work upon a house, when the scaffolding gave way, and he fell to the ground, was taken up insensible, and carried to one of the London hospitals. When consciousness returned, he found himself in bed with a broken arm. Whilst in the hospital he came to himself, saw the evil of his careless ways, returned to the feet of his Father, and determined to turn over a new life, and, in the strength of GOD, to live for Him. Before leaving the hospital he was permitted to receive Holy Communion, and thenceforward he became a constant and regular Communicant.

Here is a story showing an earnest desire for Holy Baptism, in a quarter where it might have been least expected. In a country town to the north of London, a large fair was being held. The streets were crowded, and all the neighbouring country-side seemed to have poured into the town. When the fair was at its height, and men and women were laughing and talking, and pushing and staring at everything which was to be seen, eating nuts and oranges, sweetmeats and gingerbread, and buying fairings; when the children were shouting and singing for very joy, suddenly a mad dog came upon the scene! The clown of the circus, who happened for the moment to be lounging in front of his van and resting, being a brave man, and seeing how the lives of many were endangered, leaped down and seized the dog, which was a large and powerful one, by its throat; for he thought that others would soon come to his assistance, and help him to destroy the dog. But no! they fled in terror in all directions. And those who next came that way and saw the clown in motley holding the dog, treated it as a joke and passed on. He called for help, and entreated the new spectators to render him assistance; but no! they heeded not his cries, and passed by on the other side. At last a carriage drove up, containing two young men, in the full vigour of their youth. The carriage stopped, and again the poor clown, who was now rapidly becoming exhausted in his struggles with the

infuriated dog, entreated those young men, with tears in his eyes, to come to his assistance, as he could not hold on and restrain the dog much longer. They waited long enough to take in the situation, and then with cold-blooded selfishness and cowardice told the coachman to drive on, leaving the poor clown to his fate. Utterly exhausted, he shortly loosed his hold on the dog, which at once bit him, and then rushed away. Not many hours elapsed before hydrophobia came on, and the poor clown shuddered at the sight or even at the mere name of water, barked like a dog, and knew himself to be a dying man. Then it was that he sent for the clergyman of the parish, told him of his past evil and ungodly life, and bewailed his past misdeeds. The parish priest listened to his sad tale of sin; and then instructed and comforted him. Amid the paroxysms of pain and strong convulsions which came on, the dying man expressed a wish to be baptized and received into the Ark of Christ's Church. But the water was the difficulty, for whenever the word was mentioned, or the priest made an attempt to bring it near his bedside, the man was rent with strong convulsions, which left him spent and exhausted. Yet still when he came to himself again, notwithstanding all that he had suffered, he begged earnestly, and entreated that he might be baptized. And thus his sincerity and his true repentance were plainly manifested by his willingness to suffer, if only he might fulfil the LORD's command. At length, after several fruitless attempts, which caused the paroxysms to come on, the priest brought the water and baptized the dying man; but not before he had asked the clergyman to say a few words to his 'pals' at his grave, and had sent them a message by him, begging them to lead a good, clean, sober, and God-fearing life. No sooner had the water touched him, than the convulsions came on, stronger and more terrible than before, and in these he died,—died obeying Christ's command. 'Blessed are the dead which die in the LORD.' This poor clown showed his *courage* and *self-sacrifice* by bravely seizing the dog at the cost of his own life; then GOD led him on to true *repentance*; and finally he witnessed a good confession, gladly suffering for Christ, that he might obey the LORD that bought him, and might be numbered with the sheep of His Flock. 'If we suffer with Him, we shall also reign with Him.'

CATECHISING XLIX.

1. Where are we in the Catechism ?

We have now come in the Catechism to the Sacraments.

2. What do you mean by this word *Sacrament* ?

By the word *Sacrament* I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

3. How many parts are there in a *Sacrament* ?

In every *Sacrament* there are these two parts—the outward visible sign, and the inward spiritual grace.

4. What are the three uses or purposes of the outward part of a *Sacrament* ?

The outward part of a *Sacrament* serves these three purposes, namely, to be a *sign*, a *means*, and a *pledge* of the Grace given unto us by GOD.

5. Do we find any traces of God's making use of material things as signs to men in former ages ?

Yes ; in days of old, we find Almighty GOD using material things as signs unto mankind ; thus—

the skins of the beasts wherewith GOD clothed Adam and Eve (Gen. iii. 21) were a sign that man's sins should be covered by the Sacrifice of the death of Christ ; and the building of the Ark was a visible sign of the coming Flood.

So, too, the Tabernacle and its furniture were outward signs of spiritual realities—'The Holy places made with hands, which are the figures of the true' (Heb. ix. 24).

6. Mention some material things which God gave as pledges to men.

In ages past God gave as signs, tokens, and pledges unto men—

i. the rainbow—'I do set My bow in the cloud, and it shall be for a token of a Covenant between Me and the earth' (Gen. ix. 13) ;

ii. the rite of Circumcision—'it shall be a token of the Covenant betwixt Me and you' (Gen. xvii. 11).

7. Can you mention any material things which have been used by God as supernatural means of working upon man ?

In time past GOD has used material things for producing supernatural effects—

i. the brazen serpent saved from death—'And Moses made a serpent of brass, and put it upon a pole ; and it came to pass that if

a serpent had bitten any man, when he beheld the serpent of brass, he lived' (Num. xxi. 9);

ii. the waters of Jordan cured Naaman of his leprosy—'Then went he down, and dipped himself seven times in Jordan . . . and his flesh came again like unto the flesh of a little child, and he was clean' (2 Kings v. 14);

iii. the clay used by our LORD to anoint the eyes of a blind man—'He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay,' etc. (S. John ix. 6).

8. How does God make use of material things in the Two Great Sacraments of the Gospel?

In the Two Great Sacraments of the Gospel, that is to say, Holy Baptism and the Holy Eucharist, GOD uses the outward material elements of Water in the one case, of Bread and Wine in the other, as *signs* of His Grace, as *means* for conveying His Grace, and as *pledges* to assure us that what He has promised He also will perform.

9. Give a short, general definition of a Sacrament.

A Sacrament is a sacred thing conveying Grace.

10. If you wanted to pour some oil from a large vessel into a narrow-necked bottle, what would you do it with?

To pour oil from a large vessel into a narrow-necked bottle I should use a funnel. And so GOD pours the golden oil of His Grace (Zech. iv.) into the narrow vessel of our hearts by the pipes of the Blessed Sacraments.

11. What may all Sacraments be divided into as regards their outward parts?

As regards their outward parts, all Sacraments may be divided into—
Matter—the thing used, or thing done;

Form—the words said;

Minister—the person who does or administers the Sacrament;

Recipient—the person to whom it is done or given, and who receives the blessing.

Verse to be learned.

'Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the beauteous land;
And the little moments,
Humble though they be,
Make the mighty ages
'Of Eternity!'

Stories and Illustrations.—'GOD works in a mysterious way His wonders to perform,' and 'GOD hath chosen the weak things of the world to confound the things which are mighty.' He often uses

apparently trifling things to bring about great results. Let us not despise small and trifling things, for 'he that contemneth small things shall fall little by little.' Electricity is a small, invisible thing, but it is a real power, a mighty and deadly force. See stories in *Pr. Prompt. of Anec.* pp. 64, 9, 10, showing the power and use of small things.

Here is another which shows how life and death turn upon small things. A little boy went out for a day's ramble in the woods. Finding some wild wood-sorrel he ate it; and after a long and pleasant day returned home very tired and went to bed. Awakening in the night and feeling thirsty, he got up, went to the washstand and drank some water. Now it so happened that the water which he drank was not clean water, but soapy water; for some one had carelessly left it there instead of pouring it away. It was a careless, dirty thing; but few could imagine what great consequences depended on so small a thing; and that the neglect of this household duty on the part of his mother or his sister would end in death. Yet so it was! The poor boy was very thirsty and drank freely of the soapy water; the soap combined internally with the juices of the wild sorrel, and formed oxalic acid, which poisoned him, so that he died in a few hours! The Blessed Sacraments seem small things to the eyes of the world, but they convey life to those who receive them rightly, and bring death to those that will presume to receive them unworthily!

CATECHISING L.

1. Where are we in the Catechism?

We are now at the outward part in Holy Baptism.

2. What is the outward visible sign or form in Holy Baptism?

The outward visible sign and form in Holy Baptism is *Water*, wherein the person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

3. What do we call the water which is used in Holy Baptism?

We call the water which is used in baptizing the *matter* of Holy Baptism.

4. Why does the Church direct the Priest to inquire of those who bring a child to be 'received' into the Church, *With what matter was this child baptized?*

The Priest is directed to ask this question because *water* is the only proper *matter* of Holy Baptism; and because it would not be right to use any other *matter*, such as milk, wine, beer, oil, honey, or sand instead of water.

5. Is it right to speak of a child as being *half-baptized*?

It is not right to speak of a child as being *half-baptized*, because even if the child is baptized privately, it is wholly baptized, and it is impossible for a child to be *half-baptized*; he must either be baptized altogether or not at all.

6. How was the mystical use of water in Holy Baptism foreshadowed in days of old?

We find water and the Spirit connected at the beginning, thus prefiguring the Holy Sacrament of Baptism—'the earth was without form, and void, and darkness was upon the face of the deep; and the Spirit of GOD moved upon the face of the waters' (Gen. i.).

7. How was Holy Baptism prefigured in the days of Noah?

S. Peter tells us that 'the long-suffering of GOD waited in the days of Noah, while the Ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even Baptism doth also now save us' (1 S. Pet. iii. 20, 21).

8. How was Holy Baptism prefigured in the history of the Israelites?

The passage of the Israelites through the midst of the Red Sea was a foreshadowing of Holy Baptism, for S. Paul teaches us 'all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea' (1 Cor. x. 2).

9. If an unbaptized person were to say to you, *Why may I not*

be baptized just as well with wine or milk as with water? what would you say to them?

I should say we must take GOD at His word and obey Him simply and literally, remembering the case of Naaman.

10. What was Naaman told to do?

Naaman was told to do something very easy and simple—'Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean' (2 Kings v. 10). At first he was angry and objected; but afterwards he obeyed and was healed.

11. How and when did our Blessed Lord sanctify water to the mystical washing away of sin?

Our Blessed LORD sanctified water to the mystical washing away of sin by His own Baptism in the river Jordan.

12. How does our Blessed Lord closely connect the outward washing of water with the inward working of God the Holy Ghost?

Our Blessed LORD connects the outward washing of water with the inward working of the Blessed Spirit when He says, 'Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of GOD' (S. John iii. 5).

Verses to be learned.

'A living stream as crystal clear,
Welling from out the Throne
Of GOD and of the Lamb on high,
The LORD to man hath shown.'

—*Hymns A. & M.* 213.

'A Rock have we from whence the spring
In rich abundance flows;
That Rock is Christ, our Priest and King,
Who life and health bestows.'

—*Hymns A. & M.* 294.

Stories and Illustrations.—See a story of children baptizing with sand in sport in *Pr. Prompt. of Anec.* p. 81.

Here is another story showing the marvellous effect of Holy Baptism. A boy belonging to the parish of S. John-in-the-Soke was baptized by Bishop Ken, by the name of Matthew. For the first five years of his life the boy, who had been subject to fits, never walked or spoke. A few days after his baptism, however, one of his playmates had called him by what had been his nickname of 'Tattie;' when lo! he who had never spoken before replied, 'My name is not Tattie; my name is Matthew; Dr. Ken has baptized me.' And from that time forward he walked like other boys.—*Dean Plumtre's Life of Ken.*

Here is another showing the comforting power of Holy Baptism to the converted heathen. There was in Melanesia an old man named Baulee, 'a very high priest of the Tindalo mysteries, and the terror of

the Belaga district as a powerful wizard. At one of my visits,' says Mr. Penny, 'to the Mission Station at that place, Baulee told me that he wanted to be baptized. A year would have been the ordinary time for his preparation, but the old man overcame my hesitation, and I baptized him before the end of the season. He had let go his hold, so he said, of that power on which he had relied all his life, and could I assure him that there was a power in the new religion for him to lean on and trust to, and might he be baptized that he might receive this power? When the time came for the yearly sacrifice to make the beach sacred, Abraham Baulee refused to perform his functions, and the matter fell into abeyance, no one else knowing how to "throw the sacrifice."'—*Penny's Ten Years in Melanesia.*

CATECHISING LI.

1. Where are we in the Catechism to-day ?

To-day we are at the inward part of Holy Baptism.

2. What is the outward visible sign or form in Baptism ?

The outward part of Holy Baptism is *Water* ; wherein the person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

3. What is the inward and spiritual Grace ?

The inward and spiritual Grace of Holy Baptism is, *A death unto sin and a new birth unto righteousness : for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.*

4. What do you mean by *Being by nature born in sin* ?

We say that we are *by nature born in sin*, because our first parents Adam and Eve sinned against GOD, poisoned the stream of human life at its fount, and so all the streams which flow thence are poisoned and polluted—'by one man sin entered into the world, and death by sin : and so death passed upon all men, for that all have sinned ; 'through the one man's disobedience the many were made sinners' (Rom. v. 12, 19).

5. What do we call this sin in which we are all conceived and born ?

The sin in which we are all conceived and born we call *Original sin*, because it comes to us from our origin or birth.

6. Are all men stained with original sin ?

All mankind are stained with original sin, except only our Blessed LORD and Saviour JESUS Christ, for 'in Him is no sin' (1 S. John iii. 5) ; 'He did no sin, neither was guile found in His mouth' (1 S. Pet. ii. 22). 'But if we say that we have no sin, we deceive ourselves, and the truth is not in us' (1 S. John i. 8), 'for who can bring a clean thing out of an unclean ?' (Job xiv. 4).

7. What do you mean by *children of wrath* ?

By the phrase *Children of wrath* we mean children deserving GOD's anger on account of our sin, which is what the All Holy GOD hates—'were by nature the children of wrath, even as others' (Eph. ii. 3).

8. How does our Blessed Lord declare the necessity of this new birth ?

Our Blessed LORD declares the absolute necessity for this new birth when He says, 'Verily, verily, I say unto you, Except a man be born again, he cannot see the Kingdom of GOD' (S. John iii. 3, and cf. v. 5).

9. How is this change brought about ?

This change of state is brought about by Holy Baptism, *we are hereby made the children of Grace*—‘according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost’ (Tit. iii. 5).

10. In what words does S. Paul speak of all the members of a particular Church as having received the Holy Ghost ?

Writing to the Corinthians he says, ‘By One Spirit are we all baptized into One Body . . . and have been all made to drink into One Spirit’ (1 Cor. xii. 13), and to the Romans, ‘Ye have received the Spirit of adoption, whereby we cry, Abba, Father’ (Rom. viii. 15).

11. How does Baptism change our state ?

Holy Baptism brings us into a fresh relationship to GOD—‘Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of GOD’ (Eph. ii. 19).

Verse to be learned.

‘Tis done! that new and heavenly birth,
Which re-creates the sons of earth,
Has cleansed from guilt of Adam’s sin
A soul which JESUS died to win.

—*Hymns A. & M.* 327.

Stories and Illustrations.—See story of ‘Oh! Adam’ in *Pr. Prompt. of Anec.* p. 56; also of ‘The Little Hollander and the Hole in the Dyke,’ in the same at p. 44.

As a cross that has been painted with luminous paint requires to be put in the sunlight to refresh and recruit its luminosity; so if the baptized are to keep their robes white and shining, they must walk in the sunlight of Christ’s Presence, and live as seeing Him Who is invisible. If they are to fight victoriously against sin, the world, and the devil, they must give themselves unto prayer; for *Prayer turns the Battle*, as the following story teaches us. One day towards the end of his life, Columba, of Iona, being alone with Diarmid, his minister (for so the monk who waited upon the abbot was called), he cried out all at once, ‘The bell! the bell! let the bell be rung instantly!’ The bell of the humble monastery was nothing better than one of the little square bells made of beaten iron, which are still shown in Irish museums, and exactly similar to those now worn by cattle in Spain and in the Jura. But such a modest bell was enough for the necessities of the little insular community. At its sound the monks hastened to throw themselves on their knees around their father. ‘Now,’ said he, ‘let us pray—let us pray with intense fervour for our people and for King Aidan; for at this very moment the battle has begun between them and the barbarians.’ When their prayers had lasted some time he said, ‘Behold, the barbarians flee! Aidan is victorious!’—*Montalembert’s Monks of the West.*

CATECHISING LII.

1. What is the outward part of Holy Baptism—its outward visible sign or form?

The *outward visible sign* and *form* of Holy Baptism is *Water, wherein the person is baptized into the Name of the Father, and of the Son, and of the Holy Ghost.*

2. Tell me of some text of Scripture in which the outward visible washing with water is joined to the inner working of the Holy Ghost.

Our Blessed LORD Himself declared, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of GOD' (S. John iii. 5).

3. What is required of persons to be baptized?

Of those who would be baptized there is required *Repentance whereby they forsake sin, and Faith whereby they stedfastly believe the promises of God made to them in that Sacrament.*

4. Are God's promises made to us in Baptism absolute or conditional?

GOD's promises, whether in Holy Baptism or elsewhere, are always conditional on our Faith and Obedience. 'If ye be faithful and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the LORD hath spoken it' (Isa. i. 19, 20). 'Be thou faithful unto death, and I will give thee a crown of life' (Rev. ii. 10).

5. What does God require of us if we would be partakers of His Grace?

GOD requires of persons to be baptized, Repentance and Faith.

6. How does S. Peter teach us that Repentance is necessary for Holy Baptism?

In his first sermon on the Day of Pentecost S. Peter showed that Repentance is requisite before Baptism, when he said, 'Repent, and be baptized every one of you in the Name of JESUS Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost' (Acts ii. 38).

7. How did S. Philip declare the need of Faith?

S. Philip said unto the Ethiopian eunuch who wished to be baptized, 'If thou believest with all thine heart, thou mayest' (Acts viii. 37).

8. How many parts are there in Repentance?

In all true Repentance there are these three parts—*Contrition* or sorrow for sin, *Confession*, *Satisfaction* or the making amends.

M

'Godly sorrow worketh Repentance unto salvation' (2 Cor. vii. 10);
'If we confess our sins, He is faithful and just to forgive us our sins',
(1 S. John i. 9);

'If I have taken anything from any man by false accusation, I restore him fourfold' (S. Luke xix. 8).

9. How will Repentance show itself in those that have been baptized as infants?

In those that have been baptized as infants Repentance will show itself by forsaking sin and doing all those 'good works which GOD hath before prepared that we should walk in them' (Eph. ii. 10).

10. What is meant by Faith?

'Faith is the substance of things hoped for, the evidence of things not seen' (Heb. xi. 1); Faith is as it were the hand of the soul whereby we grasp the promises of GOD; the Faith here spoken of is that personal Faith whereby we stedfastly believe the promises of GOD made to us in that Sacrament, namely that He will, that He has, made us members of Christ, the children of GOD, and inheritors of the Kingdom of Heaven.

Verses to be learned.

'O happy band of pilgrims,
If onward ye will tread,
With JESUS as your Fellow,
To JESUS as your Head.

The Faith by which ye see Him,
The Hope in which ye yearn,
The Love that through all troubles
To Him alone will turn.

What are they but His jewels
Of right celestial worth?
What are they but the ladder
Set up to Heaven on earth?

—*Hymns A. & M.* 224.

Stories and Illustrations.—Once upon a time two schoolboys were sitting over the fire in the schoolroom, for school was over and the weather was dull and uninviting out of doors. One of them was whittling a stick or paring an apple or doing some such thing with his knife, when they quarrelled about some ridiculous trifle, and high words ensued. From words they came to blows, and he who had the knife, and whose temper was very hot and ungovernable, struck his companion with the knife. The knife cut the eyelid of his companion, and the blood flowed out. They were immediately separated; the wounded boy was at once put to bed, and the doctor summoned. When the doctor came, he examined the wound, and said that if it

had been a tenth of an inch deeper, the eye must have been injured permanently, and the sight lost for ever. As it was, a few days' rest and care, with shading from the light and surgical treatment, wrought wonders, and the boy saw as well as ever. But what about his companion who gave the blow? He was filled with remorse and contrition, repented truly of his fault, and sought to curb his violent temper; and whereas the two boys had not cared for each other particularly before, now henceforth they became inseparable and bosom friends.

Two dogs, a Newfoundland and a mastiff, quarrelled and fought about a piece of meat, and as they rolled over and over in their scuffle, it so happened that they fell into deep water. To the Newfoundland dog that was like falling on his feet, for he at once began to swim easily and rapidly towards shore; but turning his head he saw his recent antagonist, the mastiff, struggling in the water, and on the point of sinking. Then the generous dog turned back, swam to him just in time to save him, and taking him by the back of his neck, dragged him safe to shore. From that time the dogs were friends. They repented of their quarrel and they fought no more. For stories of *Repentance*, see also *Pr. Prompt. of Anec.* pp. 17, 91.

For stories illustrating *Faith*, see *Pr. Prompt. of Anec.* pp. 25, 26, 29. If these children trusted their earthly father, let us learn to trust our Father which is in Heaven, for 'He who spared not His own Son, but freely gave Him up for us all, how shall He not with Him also freely give us all things?'

CATECHISING LIII.

1. What is required of persons to be baptized?

There is required of those who would be baptized, Repentance and Faith—*Repentance whereby they forsake sin, and Faith whereby they stedfastly believe the promises of God made to them in that Sacrament.*

2. Why then are infants baptized when by reason of their tender age they cannot perform Repentance or Faith?

Infants are baptized in their unconscious childhood *because they promise them both—i.e. both Repentance and Faith—by their sureties; which promise when they come to age themselves are bound to perform.*

3. What do you mean by their sureties?

I mean by *their sureties* their godfathers and godmothers, their sponsors, those who make answer for them and promise on their behalf.

4. When are persons generally said to come of age?

Persons are generally said to come of age when they are twenty-one years old.

5. Is that what is here meant by come to age?

No; *come to age* does not here mean become twenty-one years of age, but it means to become old enough to distinguish between right and wrong, good and evil.

6. Don't some people say that little babies ought not to be baptized?

It is quite true that some people say that little babies ought not to be baptized; but then the Bible does not say so, and 'we ought to obey GOD rather than men' (Acts v. 29).

7. What did our Blessed Lord command about Holy Baptism?

Our Blessed LORD commanded His Apostles, 'Go ye therefore and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you' (S. Matt. xxviii. 19, 20, R.V.).

8. What does our Blessed Lord say of those who break His commands?

Our Blessed LORD saith, 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven' (S. Matt. v. 19).

9. How were infants admitted into the Jewish Church, and brought into Covenant with God?

Infants were brought into Covenant with GOD, and admitted into

the Jewish Church, by the rite of Circumcision—'Every man-child among you shall be circumcised' (Gen. xvii. 10/).

10. What was the Law intended to be?

The Mosaic Law was intended to be a preparation for the Gospel—'The Law was our Schoolmaster to bring us unto Christ' (Gal. iii. 24).

11. How did our Blessed Lord show His willingness to receive infants?

Our Blessed LORD showed His willingness to receive infants when He was much displeased with those that would have kept them from Him, and said, 'Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God' (S. Mark x. 14).

12. What was our Blessed Lord's outward gesture and deed towards infants on this occasion?

We are told that our Blessed LORD showed His goodwill toward them, for 'He took them up in His arms, put His hands upon them, and blessed them' (S. Mark x. 16).

13. What did our Blessed Lord say about little children and His Kingdom?

Our Blessed LORD said, 'Whosoever shall not receive the Kingdom of GOD as a little child, he shall not enter therein' (S. Mark x. 15).

14. Why is there no express command in the New Testament to baptize infants?

There is no express command in the New Testament to baptize infants, because the Church did so from the beginning (Acts ii. 38, 39), and had been doing so for about a quarter of a century before the earliest of the New Testament writings was written, and as a matter of history whole households were baptized, as Lydia and her household, the Philippian jailor and his household (Acts xvi. 15, 33), the household of Stephanas (1 Cor. i. 16).

Verse to be learned.

'Gracious Saviour, gentle Shepherd,
Little ones are dear to Thee;
Gathered with Thine Arms and carried
In Thy Bosom may we be;
Sweetly, fondly, safely tended,
From all want and danger free.'

—*Hymns A. & M.* 342.

Stories and Illustrations.—For a story of rough men becoming like little children, see *Pr. Prompt. of Anec.* p. 26. Here is another story of true Repentance and restitution. Some time during the year A.D. 1343 there had been a disastrous fire in the house of one Roger Andrew, a tenant of the Manor of Waltham in Essex. The dwelling, with all that it contained, household stuff, furniture, and much besides,

was burned to the ground and utterly destroyed. Worse than all, he lost all his title-deeds, the evidences and charters whereby he held his little estate. As for Roger himself, he either perished in the flames, or his heart broke, and he died very shortly afterwards. When his son, Richard Andrew, came to take up his patrimony and enter upon his estate, he found himself in very sad and sorry plight. For the steward of the manor, taking advantage of his distressed state, claimed a *heriot* from the young man as the right of the lord, the Duke of Lancaster. Richard disputed the right, and protested that his land was not *heritable*. But might was right in those days, and the steward in an overbearing and high-handed way took the *heriot*, viz. the best horse which Richard had, and probably the only one. Then Richard appealed to the homagers of the Manor Court; but they, afraid to give a verdict against the all-powerful steward, timidly objected that all Richard's evidences had been burnt in the fire. So the steward came off victorious, leaving Richard discomfited and very sore. Thus might triumphed over right. Time passed on; but

‘ Time passes, and much change doth bring,
And sets a bound to everything.’

Six years went by, and then that fearful plague, the Black Death, which wrought such terrible havoc all through East Anglia in 1349, fell upon the district round with terrific fury. And in that dreadful April A.D. 1349, the people died as the locusts die when the hurricane drives them seaward and they rot in piles upon the shore. The Roll of the Manor Court is a fearful record of the suddenness and force with which the Black Death carried off and swept away those Essex people. But when one and another were dropping around them, and none knew whose turn it would be next, GOD'S judgment came home to many a heart, and wrought penitence, remorse, restitution, and amendment! So was it now with the cruel and unrighteous steward. When the work of the Manor Court was over, and the long, long list of the dead had been written down, the steward himself tells us that he had come to see that the aforesaid horse had been unrighteously taken from Richard Andrew, six years before; and that the conviction of his own iniquity had been brought home to his contrite heart, as well by the dreadful mortality and horrible pestilence then raging, as by the stirring of religious emotion within his soul. Therefore the full value of the horse was to be restored to the injured Richard, and never again was *heriot* to be levied on his land.—*Dr. Jessop's The Black Death in East Anglia.*

CATECHISING LIV.

1. We have considered Holy Baptism. What is the other Great Sacrament of the Gospel ?

The other Great Sacrament of the Gospel is *the Supper of the Lord*.

2. By what other names is It called ?

The Supper or *Feast of the Lord* is otherwise called the Breaking of the Bread ; the Holy Communion ; or the Christian Passover ; or the Christian Sacrifice ; or the Sacrament of the Altar ; or the Holy Eucharist.

3. Why was the Blessed Sacrament of the Altar ordained ?

The Holy Eucharist was ordained *for the continual remembrance of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby.*

4. How is the Death of Christ our Lord a Sacrifice ?

The Death of Christ our LORD is a Sacrifice because in it there was a proper Victim, offered by a proper Priest, upon a proper Altar.

5. What was the Victim of this Sacrifice ?

In the Sacrifice of the Death of Christ our Blessed LORD Himself is the Victim—‘ He is brought as a Lamb to the slaughter ’ (Isa. liii. 7), He is that ‘ Lamb without blemish and without spot ’ (1 S. Pet. i. 19) Who was ‘ once offered to bear the sins of many ’ (Heb. ix. 28).

6. Who is the Priest that offered that Sacrifice ?

Our Blessed LORD Himself is the Priest, ‘ Who through the Eternal Spirit offered Himself without spot to GOD ’ (Heb. ix. 14)—‘ this He did once when He offered up Himself ’ (Heb. vii. 27) ; and so we have a Great High Priest that is passed into the Heavens (Heb. iv. 14).

7. What was the Altar of that Sacrifice ?

The Cross was the Altar whereon was offered ‘ the offering of the Body of JESUS Christ once for all ’ (Heb. x. 10), when He ‘ bare our sins in His own Body on the Tree ’ (1 S. Pet. ii. 24).

8. How does the Holy Communion serve for the continual remembrance of the Sacrifice of the Death of Christ upon the Cross ?

The Holy Communion puts GOD in remembrance, and shows forth before GOD and men, by the Breaking of the Bread and the Outpouring of the Wine, the Death and Passion of the LORD, Who poured forth His soul unto death, when His Sacred Body was pierced and bruised, and when His Holy Blood was shed.

9. In what words did our Blessed Lord command His Apostles, as Ministers, to celebrate these Holy Mysteries?

The Evangelist tells us that our Blessed LORD 'took Bread, and gave thanks, and brake It, and gave unto His Apostles, saying, This is My Body, which is given for you : This do in remembrance of Me' (S. Luke xxii. 19).

10. How does S. Paul speak of the Holy Communion as to be received by all Christians, for a memorial of our Blessed Lord?

S. Paul tells us, 'as often as ye eat This Bread, and drink This Cup, ye do shew the LORD'S Death till He come' (1 Cor. xi. 26).

11. Does God need to be reminded?

As regards His own Eternal Nature GOD does not *need* to be reminded as though He were forgetful, yet He wills that we should remind Him, saying, 'Put Me in remembrance' (Isa. xliii. 26).

12. Has God given us any material thing as a reminder of any other promise?

GOD has given us the rainbow as a token and pledge of His promise not to destroy the earth again with the waters of a flood—'The bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between GOD and every living creature' (Gen. ix. 16).

Verses to be learned.

'Once, only once, and once for all,
His precious life He gave;
Before the Cross our spirits fall,
And own it strong to save.

"One Offering single and complete,"
With lips and heart we say;
But what He never can repeat,
He shows forth day by day.

And so we show Thy Death, O LORD,
Till Thou again appear;
And feel when we approach Thy Board
We have an Altar here.'

—*Hymns A. & M.* 315.

Stories and Illustrations.—'Greater love hath no man than this, that a man lay down his life for his friends' (S. John xv. 13); 'but GOD commendeth His Love towards us, in that, while we were yet sinners, Christ died for us' (Rom. v. 8). The self-sacrifice of man faintly shadows forth something of the exceeding great Love of Christ our LORD towards us. In the early part of the Franco-Prussian war of 1870, a certain village was occupied by a detachment of Prussian soldiers. Now under such circumstances it is a well-

understood thing that if the unarmed inhabitants submit quietly to the presence of the enemy they will not be molested, further than by requisitions for food and forage. If, on the other hand, they attack the soldiers, their lives are forfeited. On this occasion two men not belonging to the village fired at the Prussian soldiers as they were preparing their supper. These men escaped, but according to the rules of war the village was guilty, and six men, chosen by lot, were condemned to be shot the next morning, and meanwhile were bound and put into a barn for the night. Hearing what had happened, the Parish Priest hastened to offer what spiritual help he could. One or two were resigned and submissive, one or two stupefied, but one poor man, who had two motherless children to leave behind him, was in a state of rage and utter despair, cursing GOD and man, everybody and everything. The Priest's mind was soon made up. He went to the Prussian tents and asked to see the officer in command. 'I have just been,' said the Priest, 'with the men who are to be shot to-morrow; you know that not one of those men fired on your soldiers.' 'Quite true; but then we must make an example,' replied the officer. 'Then the higher the position of the victim, the more effective the example?' 'Certainly; but what are you coming to?' 'Simply this,' said the Priest, 'that I wish to take the place of one of those men,' mentioning the man by name. 'Very well; you quite understand that you *will* be shot.' 'Of course.' The officer directed that the man should be set free, and the Priest bound in his stead. Next morning the six were led out to execution, the Priest walking firmly at their head, chanting the Funeral Psalms. A Prussian officer of high rank happened to be passing, and, being struck with the sight of a Priest in such a position, asked what it meant. In answer to his inquiries, the whole circumstances of the case were laid before him, whereupon he stopped the execution, telling the Priest that for his sake he would for once forgive the offence of the village and send the whole party safe back to their homes.

Our dear LORD hath given us the Holy Eucharist as the pledge and token of His Love: let us use and value it accordingly. Here is a story of a pledge and keepsake that was not used. In the days of Queen Elizabeth, or 'Good Queen Bess,' as she is sometimes called, there was one of her courtiers, Lord Essex, who stood very high in her favour. The Queen was very partial to him, and he sunned himself in the sunlight of her favour. But the favour of princes is fickle and uncertain, and therefore it came to pass that after a time he fell out of favour, and the Queen, who had formerly been very kind to him, was now very unkind; for he was disgraced, banished from the Court, and cast into prison. Now it so happened that during the time he stood so high in the Queen's favour, she had once given him a ring, telling him to keep it, and if at any time he was in trouble or needed her assistance and sent the ring to her, she would remember their friendship and help him. And now that he was imprisoned and

in danger he bethought him of the ring, and entrusted it to a lady of the Court, who had access to the Queen, begging her to take the ring to the Queen, and say that he had sent it entreating her forgiveness. The lady took the ring, and promised to do all that he asked ; but she played Lord Essex false, and neither gave his message nor the ring to the Queen. The Queen wondered that he made no use of her ring, and sent no message, and, concluding that he was stubborn and obstinate in his fault, allowed the law to take its course, and he was executed. Thus this pledge and token of regard never wrought the effect that was intended, for it was kept back and not used. On her deathbed the lady confessed the grievous fault she had committed in keeping back that ring, whereby she had caused Lord Essex's death.

CATECHISING LV.

1. What is the outward part or sign of the Holy Communion ?

The outward part or sign of the Holy Communion is *Bread and Wine, which the Lord hath commanded to be received.*

2. Was this sacred use of Bread and Wine in the Holy Communion ever foreshadowed in the Old Testament times ?

This sacred use of Bread and Wine was foreshadowed by that *Bread and Wine* solemnly brought forth by Melchisedec, and given to Abraham—'And Melchisedec, king of Salem, brought forth Bread and Wine' (Gen. xiv. 18).

3. Of whom was Melchisedec, the Priest of the Most High God, the type ?

Melchisedec, the Priest of the Most High GOD, was a type of our Blessed LORD, to whom GOD promised with an oath, 'Thou art a Priest for ever after the order of Melchisedec' (Ps. cx. 4).

4. Of whom was Abraham the type ?

Abraham, the Father of the faithful, was the type of every faithful Christian—'They which be of faith are blessed with faithful Abraham' (Gal. iii. 9).

5. What were the Bread and Wine brought forth by Melchisedec and given to Abraham a type of ?

The Bread and Wine thus brought forth by GOD's High Priest and given to Abraham were the types of the Bread and Wine in the Holy Communion.

6. What was that miraculous and heaven-sent food wherewith God fed His people in the wilderness ?

GOD gave the people *manna* to sustain them in their journey to the land of Canaan—'Our fathers did eat manna in the wilderness ; as it is written, He gave them Bread from Heaven to eat' (S. John vi. 31).

7. How does the very name Manna imply a mystery ?

The very name *Manna* implies a mystery because it means *What is it ?* and it foreshadowed that Heavenly Bread which is 'the communication of the Body of Christ.'

8. Did our Blessed Lord ever speak of the manna as being a type of Himself in the Holy Communion ?

Our Blessed LORD speaks of the manna as a type of Himself, the True Bread Which nourisheth unto eternal life, and Which is given to the faithful by means of the consecrated Bread in this great Sacrament—'I am the Living Bread which came down from

Heaven: if any man eat of This Bread, he shall live for ever' (S. John vi. 51).

9. Do you remember another type of the Holy Communion connected with Elijah?

The Angels' food brought to Elijah in the wilderness was a type of the Holy Communion; for we read, 'he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God' (1 Kings xix. 8).

10. Which of our Blessed Lord's miracles are connected with Bread and Wine?

Our LORD'S feeding of the five thousand, and again of the four thousand, with bread, and His turning of the water into wine at the marriage feast in Cana, may each be taken as a type of the Holy Eucharist.

11. Why is there a special fitness in Bread and Wine being appointed as the outward elements of this Holy Sacrament?

There is a special fitness in the Divinely appointed elements of Holy Communion, because Bread and Wine speak (i.) of the soul's constant need of food; (ii.) and of Christ's sufferings, seeing that both Bread and Wine are made of that which has been bruised and crushed.

Verses to be learned.

'When the Patriarch was returning,
Crowned with triumph from the fray,
Him the peaceful King of Salem
Came to meet upon his way,
Meekly bearing Bread and Wine,
Holy Priesthood's awful sign.

On the Truth thus dimly shadowed
Later days a lustre shed,
When the Great High Priest Eternal,
Under Forms of Wine and Bread,
For the world's immortal Food,
Gave His Flesh and gave His Blood.'

—*Altar Hymns*, 119.

Stories and Illustrations.—Most animals have some special food which refreshes and recruits them. The story is told of the ichneumon that when it fights with poisonous serpents, if it chance to have been bitten, it runs away, seeks out a certain herb which appears to be the antidote of the serpent's poison, and then returns to the fight. But if it be deprived of the herb which is the antidote of the poison, or be prevented from getting to it, then the poison takes effect, and it is slain. And is not this a true picture of the Christian? So long as he partakes of that Heavenly Food, the Holy Communion,

which is the antidote to all the poison of the old Serpent, Satan, then it is well, for 'that wicked one toucheth him not.' But if he use not the antidote, then he becomes infected with the poison, is cast down and utterly destroyed.

The story is told of two little birds who squabbled and fought, and one was overcome: whereupon it retired, and ate of a certain herb, and then returned to the onslaught; which, when an old man who was looking on, saw happen frequently, he took away the herb. Now when the birdie came back, and found it not, and saw that the means of renewing its strength was no more to be had, it set up a great cry, and died!—*Baring Gould*.

There is an affecting story told of an old man at Alexandria, named Serapion, who, after a good and devout life, had fallen away, out of terror in time of persecution, and had offered incense to an idol. For a long time he mourned his weakness, and entreated for restoration to the Communion of the faithful, humbly and patiently doing penance for his fault, and worshipping in his appointed place, apart from the ranks of the faithful. At length he was taken ill, and felt himself dying; and at midnight he sent his grandson for a priest to give him one last Communion. The only priest the boy could find was too ill to leave the house, but he consecrated the Elements, and sent them to the dying man by the youthful messenger. 'Come, my child,' said Serapion, 'the priest has not been able to come to me, but do what he bade thee, and set me free.' And so, after partaking of the Heavenly Food, the Food for his last journey, and being thus reconciled to God and to the Church, he heaved a gentle sigh, and so departed in God's Peace.

CATECHISING LVI.

1. What is the outward part or sign of the Holy Communion?

The outward part or sign of the Holy Communion is *Bread and Wine, which the Lord hath commanded to be received.*

2. Is that all? is that the whole Sacrament?

No; the Bread and Wine are only the outward and visible part of the Holy Communion.

3. What are the two parts which every Sacrament must have?

Every Sacrament, in order to be a Sacrament, must have these two parts—the outward visible sign and the inward spiritual grace.

4. What, then, is the inward spiritual Grace of the Blessed Sacrament of the Altar?

The inward part or thing signified in the Holy Communion is the Body and Blood of Christ Which are verily and indeed taken and received by the faithful in the Lord's Supper.

5. What do you mean by verily and indeed?

Verily and indeed mean really and truly.

6. Do we know for a fact that the Body and Blood of the Lord are given by the Priest, and taken and received by the faithful in the Holy Communion?

We know for an undoubted fact that the Body and Blood of the LORD are given by the Priest and taken and received by the faithful in the Holy Communion: for our Blessed LORD Himself says so—‘JESUS took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; This is My Body. And He took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for This is My Blood of the New Testament,’ etc. (S. Matt. xxvi. 26–28).

7. But how can these things be? how can This Man Christ JESUS our Lord give us His Flesh to eat?

I cannot tell *how* it is. I only know that it is really so, because our dear LORD, the Eternal Truth, saith it, and ‘nothing can be truer than the Truth’s own word.’

8. But how does our Blessed Lord give us His most blessed Body and Blood?

He Who hid His glory under a veil of Flesh, when He ‘was made Flesh and dwelt among us’ (S. John i. 14), now hides Himself under the outward elements of Bread and Wine, and so gives Himself invisibly to those who draw near with a true, penitent heart and lively Faith.

9. What does S. Paul say about the means whereby Christ is given to us in the Holy Communion?

S. Paul says, 'The Cup of Blessing which we bless, is it not the Communion [communication] of the Blood of Christ? The Bread which we break, is it not the Communion [communication] of the Body of Christ?' (1 Cor. x. 16).

10. How do we realize this great and blessed fact that it is Christ Who comes to us, Christ Whom we receive, Christ Who enters in and dwells within us, in this Sacrament?

Faith is the eye of the soul which perceives these mysteries, which discerns the LORD's Body; and is 'the evidence of things not seen' (Heb. xi. 1). Faith is the hand of the soul which grasps the Truth of GOD, which lays firm hold on GOD, and saith, 'LORD, I believe; help Thou mine unbelief!'

11. Do the wicked eat the Body and Blood of Christ in the Holy Communion?

The wicked and such as be void of a lively Faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in nowise are they partakers of Christ: but rather to their condemnation do they eat and drink the sign or Sacrament of so great a thing (Art. XXIX.).

Verses to be learned.

'O GOD unseen yet ever near,
Thy presence may we feel;
And thus inspired with holy fear,
Before Thine Altar kneel.

We come, obedient to Thy Word,
To feast on heavenly Food;
Our meat the Body of the LORD,
Our drink His precious Blood.

—*Hymns A. & M.* 320.

'Thee we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost deign to be;
Both flesh and spirit at Thy Presence fail,
Yet here Thy Presence we devoutly hail.

O blest Memorial of our dying LORD,
Who living Bread to men doth here afford!
O may our souls for ever feed on Thee,
And Thou, O Christ, for ever precious be.'

—*Hymns A. & M.* 312.

Stories and Illustrations.—See story of King Henry V. and the Holy Eucharist in *Pr. Prompt. of Anc.* p. 67. Faith sees and dis-

cerns the LORD's Body, and recognises the Presence of Him Whom it loves : because for the most part people see that which they desire to see, that in which they are most interested. A Russian fable well illustrates this. A pig once made its way into the courtyard of a lordly mansion, sauntered at its will around the stables and the kitchen, and returned home from its visit a thorough, travelled pig. 'Well, Kavronya, what have you seen?' said the swineherd to the pig. 'They do say there is nothing but pearls and diamonds in rich people's houses, and that there each thing is richer than the rest.' 'I assure you they talk nonsense,' grunted Kavronya. 'Believe me, for I have travelled, and I ought to know. I saw no riches at all—nothing, absolutely nothing, but dirt and offal ; and you may suppose I did not spare my snout, for I dug up the whole of the back yard.' So nowadays there are Kavronyas who see nothing and discern nothing beyond what they wish to see. They are earthly and sensual, and therefore they perceive not spiritual things, for they are foolishness unto them.

But to partake of the Holy Communion unadvisedly, lightly, or with a wicked mind, is to tempt, insult, and anger GOD. The story is well known of the younger infidel, in the days of Voltaire, inquiring of his more hardened and older friend how to get rid of the prickings of conscience by which he was even still sometimes assailed. 'Take the Sacrament,' replied the hoary sinner. The advice was followed. He went to the Altar with a wicked mind—and GOD's Spirit strove no more with that man.—*Neale*.

Here is a beautiful mediæval legend, which I tell to you as such. There was once a good priest who had two pupils, little boys, who came to him daily to learn their letters and to be instructed in the Latin tongue. Now these children were wont to come early from home, and to assist at the Celebration of the Holy Communion before ever they ate their breakfast or said their lessons. And thus was each day sanctified by them, and each day saw them grow in grace and in favour with GOD and man. These little ones were taught to serve the priest at the Celebration, and they performed their parts with care and reverence. They knelt and responded, and rang the bell at the *sanctus* and at the Elevation ; and all they did they did right well. Then, when the service was over, they put out the Altar lights, and, taking their little loaf and can of milk, went into a side chapel for their breakfast.

One day the elder boy said to his master, 'Good father, who is the strange child who visits us every morning when we break our fast?' 'I know not,' answered the priest. But when the children asked the same question day by day, the old man greatly wondered, and inquired, 'What does he look like?' 'He is dressed in a white robe without seam, which reaches from his neck to his feet.' 'Whence cometh he?' 'He steps down to us suddenly, as it were from the Altar. And when we ask him to share our food with us, he willingly

does so every morning.' Then the priest, wondering still more, inquired, 'Are there any marks by which I should know him if I were to see him?' 'Yes, father; he hath wounds in his hands and feet; and as we give him of our food, the blood flows forth and moistens the bread in his hands, till it blushes like a rose.' And when the aged priest heard all this, a great awe fell upon him, and he was silent for a while. Then he said gravely, 'Know, my sons, that the Holy Child JESUS hath been with you. Now, when He cometh again, say to Him, "Thou, O LORD, hast breakfasted with us full often, grant that we brothers and our dear master may sup with Thee." And the children did as the priest bade them. The Child JESUS smiled sweetly as they made their request, and replied, 'Be it so: on Thursday next, the day of My Ascension, ye shall sup with Me.' So, when Ascension Day arrived, the little ones came very early as usual, but they brought not their loaf nor their can of milk. They assisted at the Holy Eucharist as usual, vested the priest, lighted the tapers, chanted the responses, rang the bell. But when the Blessing had been pronounced they still remained on their knees, kneeling behind the priest. And so, gently and peacefully, they fell asleep in Christ, and they, with their dear master, sat down at the Marriage supper of the Lamb.—*Baring Gould's Post. Med. Preach.*

CATECHISING LVII.

1. What are the benefits whereof we are partakers by faithfully receiving the Holy Communion?

A faithful and devout reception of Holy Communion obtains for us *the strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the Bread and Wine.*

2. How are our souls benefited and blessed by a devout reception of This Holy and Heavenly Food?

Our souls are strengthened and refreshed by a devout reception of the Holy Communion.

3. How do these two great spiritual blessings result from a partaking of our dear Lord's Body and Blood?

When we rightly receive this Blessed Sacrament, *then we spiritually eat the Flesh of Christ and drink His Blood; then we dwell in Christ and Christ in us; we are one with Christ and Christ with us.*

4. What is the result of this indwelling Presence of Christ?

The result is this—that we are *cheered* by His Presence, as were those disciples of whom we read, 'then were the disciples glad when they saw the LORD' (S. John xx. 20);

we are *comforted* by His kiss of forgiveness, which assures *us* of pardon, as it did the Prodigal Son when 'his father saw him and ran and fell on his neck and kissed him' (S. Luke xv. 20);

we are *refreshed* by His peace which flows to us from our union with Him Who is the Prince of Peace—they 'shall be refreshed in the multitude of peace' (Ps. xxxvii. 11);

we are *strengthened* by His might in the inner man, Who is the mighty GOD of Jacob—'I can do all things through Christ which strengtheneth Me' (Phil. iv. 13).

5. But is it really so, does our dear Lord indeed come to us in the Holy Communion?

Yes, He is Faithful Who promiseth—'he that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in Him' (S. John vi. 56). He does indeed come to us if we keep this His commandment, for He saith, 'If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him' (S. John xiv. 23).

6. Was God's Presence in a special manner with His faithful people, promised in the Old Testament?

GOD had promised His special Presence with His people even in Old Testament times, for He had said, 'I will dwell in them, and

walk in them ; and I will be their GOD, and they shall be My people' (2 Cor. vi. 16).

7. Ought we to realize our dear Lord's Presence in the Holy Communion ?

We ought most certainly to realize our dear LORD's unseen yet most true Presence in the Holy Eucharist. For S. Paul blames those who ate and drank of that Sacred Feast unworthily as 'not discerning the LORD's Body.'

8. How are we to know and feel This Presence ?

This Presence of Christ in the Holy Eucharist is perceived by faith, for 'Faith is the substance of things hoped for, the evidence of things not seen' (Heb. xi. 1).

9. What happens to the body if it be kept long without food ?

If the body be kept long without food it becomes weak, and faint, and ill—and at last dies of starvation.

10. And what happens to the soul if it be not fed with This Heavenly Food ?

Our Blessed LORD Himself tells us, 'Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you.'

Verses to be learned.

'The Cup of Blessing, blessed by Thee,
Shall Thy dear Blood impart ;
The Bread Thy Body true shall be
To cheer each languid heart.
The grace which Thy salvation brings
Herein let us receive,
The hungry satiate with good things,
The hidden Manna give.

The living Bread sent down from Heaven
In us vouchsafe to be :
Thy Flesh for all the world is given,
And all may live by Thee.
Now, LORD, on us Thy Flesh bestow,
And let us drink Thy Blood,
Till all our souls are filled below
With all the life of GOD. Amen.'

—*Altar Hymnal*, 118.

Stories and Illustrations.—Jonathan, the son of Saul, had been fighting all day long against the Philistines. And neither he nor any of the people with him had tasted any food ; and he was faint, hungry, and weary. And they came to a wood, and there was honey on the ground, dropped from a wild bees' nest that was in one of the trees. And Jonathan 'put forth the end of the rod that was in

his hand, and dipped it in a honeycomb, and put his hand to his mouth ; and his eyes were enlightened ' (1 Sam. xiv. 27). So, too, when we are faint and weary, spent with resisting our ghostly enemies, GOD offers us This Blessed Food to strengthen our heart and to enable us to do great acts. Again, as the queen bee is made by being fed on a particular and special kind of food ; even so also is the body of the Christian quickened into immortality by being fed on the Sacred Body and Precious Blood of Christ (S. John vi. 54).

See also story of Napoleon I. and the happiest day in his life, in *Pr. Prompt. of Ancc.* pp. 14, 15.

CATECHISING LVIII.

1. What great difference is there between the way in which we use Holy Baptism and Holy Communion ?

There is this great difference between the Sacraments of Holy Baptism and Holy Communion, that whereas Holy Baptism is only to be received once, and is not to be repeated, for 'there is . . . One LORD, One Faith, One Baptism' (Eph. iv. 5), and in the Nicene Creed we say, *I acknowledge One Baptism for the remission of sins*, Holy Communion, on the contrary, is to be received regularly and constantly, even as the Jews partook of the manna.

2. How and when did the Jews eat manna ?

The Jews ate that heaven-sent bread, the Manna, regularly and constantly, throughout all their wanderings in the wilderness—'the children of Israel did eat Manna forty years, until they came unto the borders of the land of Canaan' (Ex. xvi. 35 ; 1 Cor. x. 3).

3. Why ought Christians frequently to receive Holy Communion ?

Christians ought to receive Holy Communion frequently, because—

i. our Blessed LORD has commanded It, 'This do [*i.e.* offer] for a Memorial of Me' (1 Cor. xi. 24) ; 'for as often as ye eat This Bread, and drink This Cup, ye do shew the LORD'S Death till He come' (1 Cor. xi. 26) ;

ii. frequent Communion, weekly if not daily, was the practice of the early Church.

4. What do we know about the first Christians and their reception of Holy Communion ?

We read of the first Christians that they 'continued stedfastly in the Apostles' doctrine and fellowship, and in the Breaking of the Bread, and in the Prayers' (Acts ii. 42).

5. How did the early Christians understand those words of the Lord's Prayer, *Give us this day our daily Bread* ?

The Early Christians understood the words, *Give us this day our daily Bread*, of the Holy Communion. They received It constantly ; it was their *daily bread*.

6. What does the spiritual life consist in ?

The spiritual life consists in the union of the soul with GOD—'As the branch cannot bear fruit of itself, except it abide in the vine : no more can ye, except ye abide in Me' (S. John xv. 4).

7. When are we first united to God, and when does this spiritual life begin ?

Our spiritual life first begins when we are united to GOD in Holy

Baptism, made living branches of the True Vine (S. John xv. 5), and grafted into the Body of Christ's Church—'for by One Spirit are we all baptized into One Body' (1 Cor. xii. 13).

8. How is this spiritual life maintained and kept up?

Our spiritual life is maintained chiefly by receiving the life-giving Sacrament of Holy Communion, of Which our Blessed LORD spake, 'My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him' (S. John vi. 55, 56).

9. Can our spiritual life be maintained without Holy Communion?

Without Holy Communion we can only become dry and dead branches of the Vine—'Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you' (S. John vi. 53).

10. What is required of those who come to Holy Communion?

It is required of those who come to Holy Communion *to examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His Death; and be in Charity with all men.*

11. How are we exhorted to self-examination?

S. Paul exhorts to self-examination as a preparation for Holy Communion—'Let a man examine himself, and so let him eat of that Bread and drink of that Cup' (1 Cor. xi. 28).

Verses to be learned.

'Long, too long, we would not listen,
Would not hear Thy Voice so sweet,
Bidding us each Sunday morning
Haste our risen LORD to greet:
So our life was dull and dreary,
Faith and Hope and Love seemed dead,
Till our LORD Himself revealèd
In the Breaking of the Bread.

Now our every sin and sorrow
At Thy piercèd Feet we lay,
Here receive Thy full forgiveness,
Strength sufficient for our day.
Here with gladness will we worship
Till, our earthly trials o'er,
We within the Heavenly country
See Thee, love Thee evermore.'

—*Altar Hymnal*, 157.

Stories and Illustrations.—See story of casting away impediments, in *Pr. Prompt. of Anec.* p. 20.

Here, too, is a story which shows how he that 'covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy' (Prov. xxviii. 13). A young pianist was giving concerts in the provinces of Germany. In order to attract the public, she announced that she was a pupil of the famous Liszt. On arriving at a little town she had advertised a concert, but great was her consternation when she saw in the list of new arrivals at the hotel the name of Liszt himself. Her fraud could not fail to be discovered, and she would be disgraced and ruined. Trembling all over, she presented herself before the great musician to confess to him her deceit, and to implore his pardon. She threw herself at his feet, and, weeping, she told him her past history. Left an orphan at an early age, poor, with nothing but her talent, the young girl thought she could only surmount the obstacles in her path by making use of the name of Liszt. 'Well, well,' said the kind musician, helping her to rise, 'we will see, my child, what we can do. There is a piano; let me hear you play a piece destined for to-morrow's concert.' She obeyed; Liszt gave her several hints, suggested some changes, and when she had finished her piece he said to her, 'Now I have given you a lesson; now you are a pupil of Liszt.' Before she could stammer out a few words of gratitude, her benefactor asked her, 'Are the programmes printed?' 'No, sir; not yet,' she replied. 'Then put on the programme that Liszt will play the last piece.' Some men would have taken the opportunity to punish the young girl who had so impudently used their name, but Liszt would not do so; his charity found a way to cover a multitude of sins, and turn evil into good; whilst the young girl did the best thing possible in confessing her guilt, and throwing herself at the feet of the generous man whose name she had wrongly used.—*Translated from the French by J. F. C.*

In one of the persecutions of the Church little boys were employed as likely not to be suspected by the jailors, to carry the Holy Eucharist to the Christians in prison, who were in daily and hourly expectation of death. It so happened that a little fellow, named Tarcissus, was engaged on a pious errand of this kind, and as he went along the Roman streets with the Sacred Bread in a gold case on his breast under his garment, and his hands clasped over it, he was beset by some rough and rude companions, who insisted on knowing what he carried. But when the little fellow preserved a discreet silence—for he was brave and staunch, and true to his great trust—they got into a rage with him, and so pelted him with stones that he fell, and died in the arms of a Christian who happened to come up at that moment, just in time to save the Treasure which the boy-martyr had so bravely guarded.

CATECHISING LIX.

1. What is required of those who come to the Holy Communion?

It is required of those who come to Holy Communion *to examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively Faith in God's mercy through Christ, with a thankful remembrance of His Death; and be in Charity with all men.*

2. How does S. Paul tell us to prepare for receiving the Holy Communion?

S. Paul says, 'Let a man examine himself, and so let him eat of that Bread and drink of that Cup' (1 Cor. xi. 28).

3. How many parts are there in all genuine and true Repentance?

In all genuine and true Repentance there are these three necessary parts, namely, Contrition, Confession, and Satisfaction and amendment of life.

4. Can we repent, amend our lives, and believe all that God would have us to, by ourselves and in our own strength?

No; our Blessed LORD says, 'Without Me [*i.e.* apart or severed from Me] ye can do nothing;' and S. Paul says again, 'I can do all things through Christ Which strengtheneth me' (Phil. iv. 13); 'by grace are ye saved through Faith; and that not of yourselves: it is the gift of God' (Eph. ii.).

5. What special need is there of Faith in connection with the Holy Communion?

'Faith is the substance of things hoped for, the evidence of things not seen' (Heb. xi. 1); and it is by Faith that we realize our LORD's Presence in the Holy Communion, and 'discern the LORD's Body.'

6. What is it that our bodily eyes perceive in Holy Communion?

In the Holy Communion our bodily eyes perceive *Bread and Wine, which the Lord hath commanded to be received.*

7. What should the soul perceive by Faith in the Holy Communion?

By Faith the soul should 'discern the LORD's Body,' because *the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Holy Communion.*

8. Does the Holy Communion remind us of Christ's Death?

The Holy Communion does remind us of Christ's Death—'for as

often as ye eat This Bread, and drink This Cup, ye do shew the LORD'S Death till He come' (1 Cor. xi. 26).

9. Ought we to be thankful for Christ's Precious Death?

Yes; this is the one source of all our life and hope—'While we were yet sinners, Christ died for us' (Rom. v. 8); therefore 'we love Him, because He first loved us' (1 S. John iv. 19).

10. Does God expect this thankfulness?

Yes; He saith, 'Whoso offereth Me thanks and praise he honoureth Me' (Ps. l. 23).

11. How do we show our love and thankfulness to God by receiving Holy Communion?

By partaking of the Holy Communion we show our love and thankfulness to GOD, because It is 'our sacrifice of Praise and Thanksgiving,' and is an act of obedience to Him Who says, 'If ye love Me, keep My commandments' (S. John xiv. 15).

12. Why is Charity towards all men so necessary?

Charity towards all men is most needful, because 'he that loveth not his brother whom he hath seen, how can he love GOD Whom he hath not seen?' (1 S. John iv. 20).

Verses to be learned.

'JESU! we adore Thee,
Veiled 'neath Bread and Wine,
Though not yet Thy glory
On our sight may shine:
What Thy Word commanded,
Duly is fulfilled,
And Thyself art present
As Thyself hast willed.

As in Bethlehem's manger,
As on Calvary's hill,
Faithful hearts adored Thee,
We adore Thee still:
When the Bread is broken
And the Wine outpoured,
We, with the Apostles,
Cry, "It is the LORD!"

—*Altar Hymnal*, 154.

Stories and Illustrations.—For story of forgiveness, see pp. 76, 82, 83, *ante*; and for story of Martyr failing at the last through cherishing unforgiving spirit, see p. 154, *ante*.

A farmer once told a wise man that he was daily going back in the world, and getting poorer and poorer, and he asked his advice as to what he should do. Whereupon the wise man gave him a casket, and told him to take it daily into his kitchen, his garden, his store-

house, his vineyard, his orchard, his cellar, his stable, and his field ; and then promised him wealth, on the condition that he did not open the box till the end of the year. The farmer obeyed implicitly ; he took the casket and carried it everywhere. It led him into the kitchen, and there he found the cook wasting the meat ; it took him into the cellar, and there he found the vats leaking ; it took him into the fields, and there he found the labourers idling ; it took him into the garden, and there he found the vegetables unweeded and unhoed. Wherever the casket took him, there was something which needed the master's eye, and which was soon set straight. By the end of the year his fortune was doubled. Then he eagerly opened the casket, when he merely found a slip of paper, on which was written—

*So say I,
So you try,
Everywhere go,
'Twill turn to mo'.*

INDEX OF SUBJECTS.

—0—

When a number is in Clarendon type, the subject is dealt with somewhat fully.

Passages in which the subject is found, but without any actual mention of the word, are enclosed in square brackets [].

When a bracket stands between two numbers without any comma—e.g. Church, 77 (titles of) 78—the words within the brackets apply to both the pages.

- ABIRAM, 98.
 Abraham, 5, 57 (Bosom of), 86, 155, 174 (Baulee), 187.
 Absolution, 81, 162 (Lord's Prayer used after).
 Accident, 111.
 Achan, 124.
 Adam, 14 (first and second), 169 (and Eve) 175.
 Address, 131 (of the Lord's Prayer) 132 (explained).
 Adoption, 132.
 Adultery, 114, 124.
 Advent, 71 (our Lord's Second).
 Africa, South, 99 (natives of).
 Age, 180 (coming to).
 Agility, 86 (of body).
 Ahab, 124.
 Aidan, K., 176.
 Alexandria, 154 (Patriarch of), 189.
 Alligator, 34.
 Almighty, 31 (meaning of).
 Almsgiving, 118.
 Alphabet, 164.
 Alpujarras, 26 (martyrs of the).
 Altar, 57 (Under the), 59 (in Lincoln Cathedral), 76, 91, 154, 183, 191, 192.
 Amendment, 119.
 America, 137.
 Ananias, 74, 122, 124, 159 (Azarias and Misael).
 Andrew, 119 (Richard) 120, 181, 182.
 Angels, 43, 55, 69, 80, 89, 98, 99 H, 130, 137, 146, **147** and H, 166, 188 (Food).
 Anger, 113, 116 (overruled for good).
 Annihilation, 88 (no).
 Answer, 26 (to questions).
 Antidote, 189.
Apis, 97 (worshipped).
 Apostate, 154 (priest), 157.
 Apostle, s, 17 (Creed of), 74, 75, 76, 78 and H, 105.
 Arabs, 30 (and his camel), 133.
 Archbishop, s, 59, 62 (of Corfu), 102, 126.
 Archer, 20 (story).
 Ark, 21 (of Christ's Church), 97 (Noah's), 98, 168 (of Church), 169, 172.
 Armada, the Spanish, 33.
 Articles, 17 (of the Faith), 18, 24, 127.
 Artist, 147 (painting for eternity).
 As, 146 (force of word).
 Ascension, 63 (our Lord's), 64, 146, 193 (Day).
 Assegai, 99.
 Assistance, 112 (to an enemy), 185.
 Assyrians, 97.
 Augustine, S., 30, 116.
 Australia, 96 (South and Western).
 Authority, 108, **109** (various kinds of).
 BANK OF ENGLAND, 69 (notes).

- Baptism, 5, 6 and H, 7 (promises at), 9, 11 (first privilege of) 21, 22, 75, 79 (of Kafirs), 81, 92, 127, [141], 153, 166 and H, 167 and H, [168], 170, 172, 173 (marvellous effect of), 175, 177, 180, 197, 198.
 Barbary, 133 (traveller in Western).
 Basutos, 99 (influenced by a crucifix).
 Baulee, 173 (Baptism of) 174.
 Beacon, 15 (on the Worm's Head).
 Beggar, 102 (feigning to be dead) 103, 118.
 Belief, 18, 28 (in GOD).
 Bell, 113 (at Breslau), 176 (in Iona), 192, 193.
 Bell-founder, 113.
 Benediction, 3 (given in full).
 Bethany, 63, 64.
 Bethlehem, 42, 43.
 Bethshemesh, 98 (men of).
 Bible, 17 (what common to Creeds and), 107, 126 (Rev. Ver. of), 143, 180.
 Billiards, 86.
 Birds, 34, 123, 145, 189.
 Birmingham, 37.
 Black Death, the, 119.
 Blind, 170 (man).
 Bliss, 68.
 Blood, 47 (of Christ) 51 H, 113, 124, 129 (kept in circulation, how), 132 (of Christ), 166, 183.
 Boat, s, 129, 130.
 Body, 8 (of Christ) 21, 41, 45, 46, 77, 82 (One), 86 (glorified) 89 (perfected), 112 (our neighbour's), 114, 143 (of Christ), 150, 190, 191 and H, 194, 195.
 Book, s, 6 (of Life), 62 (of Gospel), 72, 99 (pictures are an open), 139.
 Bow, 184.
 Bowl, 110 (the wooden, and the old man).
 Boys, 113 (murdered for disobedience), 171 (poisoned), 178, 189 (and dying man), 192, 193, 199.
 Bread, 105 (to break), 135, 138, 144 (carried off by raven), 149 (our daily) 150, 151 (and meat), 166, 170, 183 (Breaking of), 187, 197, 199 (Sacred).
 Breslau, 113.
 Brethren, 40 (of our Blessed Lord).
 Bribery, 126 (resisted).
 Building, 8, 9 and H.
 Bull, 97.
 Burial, 54 (our Lord's, foretold).
 Butterfly, 33.
 CAIN, 82, 124.
 Calais, 110.
 Calf, 91 (the golden), 97, 129 (of whale).
 California, 15 (story of young man shot in).
 Calvary, 46, 49, 99.
 Cambridge, 151.
 Camel, 30.
 Cana, 188.
 Canada, 38.
 Candles, 151 (market woman and her).
 Canterbury, Archbishop of, 126.
 Canute, 33, 137.
 Cape Town, 79 (S. Philip's Church).
 Care, 96 (God's Providential) 133, [202].
 Carelessness, 111, [202].
 Carn Brea, 38 (in Cornwall).
 Carpenter, 63 (our Lord a).
 Casciaz, 157 (priest of).
 Casket, 201, 202.
 Cat, 97 (worshipped).
 Catch, 113 (tampered with).
 Catechism, 5 (parts of), 91 (backbone of), 132, 135, 139, 142.
 Caterpillar, 85.
 Cave, 42 (birthplace of our Blessed Lord).
 Ceres, 144 (and Vulcan).
 Change, 105 (from Sabbath to Lord's Day).
 Chastity, 114.
 Cheating, 117.
 Cherubim, 99 H.
 Chest, 10 (jewel in a).
 Chicken, 123.
 Chief priests, 50.
 Chitty, 51 (story of, referred to).

- Cholera, 44 (in Spain).
 Christ, 36, 41 (God and Man), 51 (crucified), 95, 173 H, 184, 185.
 Christian, Richard, 129.
 Christian, s, 77, 80, 82, 115 (should be pure), 148, 157, 188, 197, 199.
 Christmas, 43.
 Church, the, 8 (types of), 12 (Kingdom of Grace), 17 (took up Christ's work), 21 (names for), 23, 77 (titles of) 78, 81 H, 82 (Eastern), 128, 136, 138, 139, 140 (coming to) 141, 143 (voice of), 166 (Christian and Jewish), 168, 180, 181 (baptizes infants), 198.
 Circe, 16 (and Ulysses).
 Circumcision, 166, 180.
 Cities, 111 (of Refuge).
 Clay, 170.
 Cloud, 172.
 Clown, 167 (and mad dog) 168.
 Coachman, 157, 168.
 Coastguard, 19, 160 (station).
 Cold, 129 (and exhaustion), 159.
 Collect, s 2 (Nativity and Holy Innocents) 3 (SS, Michael and All Ang.), 128 (Epiph. i., Trin. ix.) 142 (East. iv.) 143, 158 (ii. in Lent).
 Collision, 111 (Railway).
 Colonists, 141 (value Services of Church).
 Columba, S., 176.
 Comforter, 74 (the).
 Coming, 70 (our Lord's Second) 71, 105 (together of disciples), 138.
 Commandment, s, 5 (3rd part of Catech.), 18, 21, 22, 91 (the Ten) 92, 93, 94 (1st and 2nd) 97, 100, 101, 127, 152.
 Communion, 80 (of Saints) 82, 84, 92 (Office), 140 (First), 189, 191, 197.
 Confession, 52 (of Christ), 119, 120, 140 (and Communion), 177, [186], 199, 200.
 Confirmation, 140, 167.
 Conscience, 72, 73, [120, working], 192.
 Contentment, 125, 144.
 Contrition, 177, 179, 200.
 Convict, 82 (a brave) 83.
 Convocation, 126.
 Cor, 69.
 Corinth, 113.
 Corn, 144 (wantonly burnt).
 Court, 186 (of Queen Eliz.).
 Courtiers, 110, 185.
 Covenant, 5 (Baptismal), 7, 9, 180.
 Covetousness, 124.
 Cranes, 113.
 Creation, [29, 30], 31, 74, 105, 132.
 Creator, 95 (God our).
 Creed, s, the, 1 (Apostles'—at length) 2, 5 (2nd part of Catech.), 14, 17 (the three), 18, 24, 28, 32 (Nicene), 57, 71 (Nicene and Athan.), 74, 84 (Athan.), 153 (Nicene).
 Crocodile, 97.
 Cross, 49, 50, 51 (words on), 53, 82 (sign of), 99, 109, 176 (luminous), 183, 184 H.
 Crucifix, 99 (effect of, on savages).
 Crucifixion, 49, 50 (foretold), 53.
 Curse, 33 (on builder of Jericho), 133, 185.
 Coursing, 100.
 Cuthbert, S., 150, 151.
 Cyrus, 6.
 DAGON, 97.
 Daniel, 15 (resisted world), 16 (resisted flesh), 70 (prophesied of Christ), 98 (practice of), 159.
 Darkness, 51, 88 (outer), 91.
 Dartmoor, 82 (prison).
 Dathan, 98.
 David, 76, 124, 143, 159.
 Day, s, 60 (the three), 62 (the Last), 63 (the Great Forty), 71, 72, 85 (Last), 105 (weekly holy).
 Dead, 55 (care for the), 84 (raising), 102 (struck) 103.
 Death, 50 (of Christ), 53, 54 (foretold), 88 (the Second), 111, (sentence of) 113, 119 (the Black), 122, 124, 158 (everlasting), 159, 169, 175, 182, 184, 186, 200.
 Deathbed, 186.
 Debts, 152.
 Deceit, 124.
 Delegates, 126.

- Deliverance, 159, 160, 185 (from death).
 Deluge, 111, 184.
 Departed, 80.
 De Sales, S. Francis, 140.
 Devil, 13, 112 (example of), 122, 139, 145, 156, 158, 176. See also *Satan*.
 Devotion [23, of a dog], 94, 126 (to duty).
 Diamond, 65 (glazier's).
 Diarmid, 176 (minister to S. Columba).
 Diocletian, Emp., 62.
 Disease, 116.
 Dishonesty, 119 (sermon on).
 Dog, s, 23 (faithful) 41 (of Ulysses), 97, 124, 167 (mad) 168, 179.
 Dorcas, 85 (raised to life).
 Dorothea, 62.
 Dover, 110.
 Dowry, 86 (the 4, of the glorified body).
 Doxology, 67 (the Great), 131, 132, 162, [163], 164.
 Draught, 50 (stupefying), [93, of water].
 Dream, 137 (of hermit).
 Drive, 106 (not taken) 107.
 Driving, 111 (reckless).
 Dumb, 102 (woman struck).
 Dunblane, 102.
 Duty, 23 (post of) 66, 108 (towards neighbour), 111 (neglect of), 112, 125, 126, 140, 166.
 EAGLE, 97, 151.
 East, 25 and H (turning to the).
 Easter, 63.
Ecce Homo, 99 (picture of).
 Egyptians, 97.
 Elements, 189, 190. See also *Bread*, *Wine*.
 Eli, 143 (submitted to God's will).
 Elijah, 64, 65, 84, 146, 188.
 Elisha, 84, 98, 122.
 Elizabeth, Q., 185.
 Elliot, 23 (General).
 Elliott, Rev. H. Venn, 103 (story of one of his sons).
 Enchantress, 16 (Circe, the).
 Enemy, -ies, 7, 13, 112 (prayer for), 155, 158, 196.
 Enoch, 65 H.
 Envy, 112.
 Escape, 86 (from death, marvellous), 87.
 Essex, 119 (county), 185 (Lord) 186.
 Estate, 119.
 Eternal, 32 (God).
 Eternity, 147 (artist who painted for).
 Eucharist, the Holy, 48, 140, 166, 170, 183, 188, 191, 195, 199. See also *Holy Communion*.
 Europeans, 93 (the 22nd).
 Eutychus, 85.
 Evils, 158. For *Evil One* see *Devil*, *Satan*.
 Exaggeration, 103 (rebuked), 123.
 Example, 13 (of devil), 47 (of Christ), 112.
 Execution, 113.
 Exposure, 45 (of our Blessed Lord) 46.
 Eyes, 118 (of the Lord), [192, no], 200.
 FAIR, 167.
 Faith, 7, 17 (Articles of the), 18 and H, 19 (a password of), 26, 27, 39, 79, 128, 177, 178, 180, 191, 195, 200.
 Fall, 159 (penalties of).
 Fasting, 150.
 Father, 11 (how God is our), 29 (God our) 132, 133 and H, 135 (Heavenly) 146, 156, 179, 187 (of faithful).
 Feathers, 123.
 Fetters, 152.
 Finger, 91 (of God).
 Fire, 64 (chariot of) 65, 66, 75 (Seven Lamps of), 88, 91, 119, 144 (at Rheims), 159.
 Fish, 34, 151 (S. Cuthbert and the).
 Fish-god, 97.
 Flesh, 13, 14, 17 (resisted), 190 (of Christ).
 Flood, 169.
 Fold, 21 (of Church) 23.
 Food, 188 (Heavenly) 189, [192, 193], 194, 195, 196.

- Forgiveness, 76, **81** (of sins), **82** (story) 83, 84, **112**, **153** (of sins), 186, 194.
 Form, 170 (of the Sacraments).
 Forty thieves, 37.
 Foundation, 77 (of Church).
 Francis, S., 140 (de Sales).
 Fresnel, 160.
 Friday, 46 (Long), 60, **151**.
 Friends, 179.
 Funeral, 55 (Service), 59 (of S. Hugh), 62.
 Furnace, 113.
 GABRIEL, 35 (the Angel).
 Galloway, 59 (Prince of).
 Garment, 124.
 Gehazi, 122, 124.
 Geneva, 140 (Bishop of).
 Giant, 20 (story of).
 Gibraltar, 23 (incident during siege of).
 Gifts, 75 (the Seven, of the Spirit) 76, 149.
 Give, 149 (why we say).
 Glasgow, 102.
 Glass, 99 (stained).
Gloria in excelsis, 43, 67.
Gloria Patri, 94.
 Glory, 43 (of the Lord), 67, 86 (of the body), 138 (Kingdom of) 139, 149, 163, 190.
 GOD, 11 (a Father, how), 29, 31 (Almighty), 32, 33 (Unchangeable, Long-suffering), 37, 39, 67 (Right Hand of), 68, 74 (Holy Ghost is), 75 (unseen), 83 (willing to pardon), 89, 94 (the Persons in), **95**, 98 (Jealous), 128 (House of), 129 (marks), 135 (attributes of), 136 (honoured, how) and H, 142, 146 (abode of), 156 (tempts, how), 159 (delivers), 170, 187.
 Gold, 124, 133 (letters of), 137 (pieces), 199 (case).
 Golgotha, 49.
 Gomorrah, 33.
 Good Friday, 46, 50, 53, 54.
 Good Shepherd, 41, 43, 181 and H.
 Gospels, 62 (Book of).
 Gossip, 122.
 Grace, 10 (Baptismal), 127, 138 (Kingdom of) 139, 142, 169, 170, 175, 177.
 Gravesend, 110.
 Greeks, 97.
 Guiltless, 101 (= innocent).
 Gulf, 57 (the Great).
 Gun, 86 (man blown from).
 HADES, 57, 58.
 Hands, 137 (cut off), 145 (raised in prayer).
 Hannington, Bishop, 161 (and the lion).
 Hans, 110 (and the wooden bowl).
 Hawk, 97 (worshipped).
 Heart, s, 136, 139 (man's), 140, 143.
 Heat, 93, 144 (of fire made of corn).
 Heaven, 11 (Kingdom of), 12 (glories of), 22, 64, 67, 68, 75, 88, 90 (right side of), 125, **146** (three meanings of word), 147, 149.
 Heir, 12 (= inheritor).
 Hell, 57, **58** and H, 60, [88], 90 H.
 Henry, K., 56 (the II.), 110.
 Herculaneum, 33.
 Heriot, 119, 182.
 Hermit, 69, 137, 144.
 Herod, 33, 43, 159.
 Hezekiah, 33.
 Holiness, 95, 136.
 Holy Communion, 47, 81, 85, 105, 150, 166, 167, **183** (names of), 187, 188, 190, 192, 197, 200.
 Holy Ghost, 8, 36, 39, 40, 68, 69, 74, 75, 76 (given thrice), 85, 94, 105, 122, 132 (Father), 138, 143, 160, 173, 177, 183.
 Holy Scripture, 150. See *Bible Word, written*.
 Homagers, 119.
 Honey, 172, 195.
 Honour, 135.
 Horeb, 188 (Mt.).
 Horse, s, 96, 119, 120, 151.
 House, 77 (the Lord's) 128.
 Household, 77.
 Huddersfield, 141.
 Hugh, S., 55 (care for the dead), 56, 59.
 Humanity, 41 (our Blessed Lord's) 47.

- Hunger, 45 (of our Blessed Lord), 159.
Hymn,s, 52, 94, 130, 164.
- IBYCUS, 113.
Ichneumon, 188 (and its herb).
Idol,s, 97, 189.
Idria, 82.
Ignorance, 117, 143.
Images, 97.
Impassibility, 86 (of body)
Incarnation, 39, [41].
Infants, 181 (Baptism of).
Inheritor, 12.
Injustice, 137.
Innocence, [73], 87.
Intention, 97.
Intercession, 36, 64, 68.
Iona, 176.
Isaac, 6, 50, 60, 86.
Ishmael, 6.
Isidore, S., 9 (story about) 10.
Israel, 5.
Israelites, 172.
- JACOB, 5, 35.
Jailor,s, 181 (the Philippian), 199.
Jairus, 85 (daughter of).
Jealousy, 112.
Jericho, 33.
JESUS, the Lord, 6 (named before Birth), 20 (Name of) 35, 36 (meaning of), 39, 46, 47, 53, 66, 67, 69 (the Righteous), 72 (the Judge) and H, 77, 102 H, 109 H, 138, 175, 177, 183, 193 (the Child).
Jewel, 10 (in the chest).
Job, 143 (submitted to God's Will).
Joe Sieg, 65 (the railway engineer) 66.
John, S., Ap. and Ev. 68, 109.
John, S., the Almsgiver, 154.
John Baptist, S., 5, 6 (named before birth), 59 (altar of), 138.
John, K., 59.
Jonathan, 195.
Jordan, 170, 173.
Joseph, 40 (S., the foster-father), 42, 54 (of Arimathæa), 61 (the patriarch).
- Joshua, 36, 98.
Josiah, 6.
Journey, 189 (the last).
Judæa, 42.
Judas, 124, 125, 157.
Judge, 88 (Christ the).
Judgment, the, 57, 58, 71, [88], 89, 119.
- KAFFIRS, 79.
Kate, 14 (the orphan girl) 15.
Kavronya, 192.
Ken, Bishop, 173.
King, 36, 95 H, 109, 110, 138 (God a) 139, 187 (of Salem).
Kingdom, 75, 78, 138 (of God) 139, 140 and H, 141 (helping on) 142, 146, 163, 181.
Kiss, 194 (of pardon).
Kneeling, 68, 98, 99, 193 (death whilst).
Knife, 116 (the surgeon's).
Knight, 137 (and his servant).
Knowledge, 139 (of the Lord).
Korah, 98 (Dathan and Abiram).
Kurdistan, 157.
Kyrie, 92 (why so called).
- LANTERN, 130.
Lazarus, 85.
Leaf, leaves, 96 (water collected from).
Legions, 148 (Theban).
Leighton, Archbishop, 102.
Lepers, 55.
Leprosy, 122, 170.
Liar, 103 (punished), 122.
Lies, 103, 123.
Life, lives, 86 (preserved) 87, 88 (everlasting) 89, 96 (preserved), 136 (God's Name hallowed in) 143, 197 (spiritual) 198.
Light,s, 43, 51, 62, 72 (velocity of), 192 (altar).
Likenesses, 97 (what, forbidden).
Lincoln, 59 (Cathedral).
Lions, 159, 161 (and Bishop Hannington).
Lip,s, 136, 143.
Liszt, 199 (and the young pianist).
LORD, our Blessed, 17 (began to do

- and teach), 36 (Prophet, Priest, King), 40, 42 (Poor, how), 43, 45 (suffered) 46, 49 (crucified), 52 (meeting S. Peter), 54 (Death of), 64 (ascended), 67 (Session of), 68 (in Heaven), 71 (will come, **how**), 84 (raising dead) 85, 88 (Judge), 92, 98 (practice of), 99, 105 (appearances of), 121, 124 (betrayed) 125, 131 (taught us to pray), 132 (is Father), 138, 139, 143, 181 (and infants), 184, 190.
- Lord's Day, [104], 105, 107.
- Lord's Prayer, 2 (given), 5 (4th part of Catech.), 14, 76, 131, 133 (story of), 135, 138, 149, [197].
- Lot, 159.
- Love, 93 and H, 95 (of God) 135, 184, [200], 201.
- Lovers, 9 (money broken by).
- Lust,s, 13 (of the flesh), 14 and H, 16, 114.
- Lydia, 181 (household of, baptized).
- Lying, 100, 102, 103 (punished), 122, 124.
- MAGNIFICAT, 40.
- Maid-servant, 116 (and S. Monica).
- Maitland, General, 86.
- Majesty, 68.
- Malefactors, 49.
- Malice, 112.
- Manna, 166, 187, 195 H, 197.
- Manoah, 35.
- Manor, 119 (of Waltham).
- Manslaughter, 111.
- Market, 140 (Slave).
- Marriage Supper, 193 (of the Lamb).
- Martigny, 148.
- Martin, S., 69 (of Tours).
- Martyr,s, 154, 199, 201.
- Mary, the Blessed Virgin, 35, 39, 40, 42 (poor), 109 H.
- Mary Magdalene, S., 113 (Church of, at Breslau).
- Master,s, 95 (the two).
- Matter, 170 (of the Sacraments), 172.
- Matthew, 173 (story of boy named).
- Maurice, 148 (Legionary of Theban Legion).
- Maximian, Emperor, 148.
- Maximilian, Emperor, 110.
- Means, 169, 170.
- Melanesia, 173.
- Melchisedec, 187.
- Mercy, mercies, 135, 149.
- Messiah, 36.
- Metal, 113 (molten).
- Mettus Curtius, 51, 55.
- Milk, 172.
- Mine, 38 (shares).
- Minister, 170 (of the Sacraments).
- Mission, 23 (the London).
- Missionary, 119.
- Mist, 96 (furnishing water).
- Mitre, 62.
- Mlweni, 140.
- Mnevis*, 97.
- Mockery, [48, of half-witted lad], 50 (of our Lord) 51.
- Moderation, 116.
- Money, 9 (piece of, broken), 157.
- Monica, 116.
- Montreal, 23 (railway—incident on).
- Moors, 26, 27.
- Moscow, 44 (the retreat from).
- Moses, 50, 91, 98, 169.
- Mother, 137 (struck by son), 140 (with child on back).
- Motives, 122 (imputing evil).
- Mouths, 130 (of sharks, stopped).
- Mungo Park, 30.
- Murder, 111, 113, 124, [157].
- Murderer,s, 112, 113.
- Mysteries, 173 (Tindalo) 174.
- NAAMAN, 170, 173.
- Naboth, 121, 124.
- Nain, 85.
- Name,s, 5 (kinds of—when given), 6, 35, 100 (of the Lord), 135, 136, 146, 177, 199.
- Napoleon, 43, 44.
- Narses Tamsapor, 157.
- Nathanael, 73.
- Natures, 41 (two in Christ).
- Nazareth, 63, 109.
- Neighbour, 122.
- Nergal, 97 (worshipped).
- Neri, S. Philip, 123.
- Nicodemus, 54.
- Nisroch, 97 (worshipped).

- Noah, 97 (Ark of), 172.
 Norfolk Islanders, 129.
- OANEZ, 26 (in Spain) 27.
 Oath, 101 (when lawful) 102.
 Obedience, 7, 108, 109, 110, 135, 143, [147], [168, to Christ's command], 177.
 Oil, 170 (golden), 172.
 Olivet, 63.
 Omnipotent, 31 (GOD).
 Omnipresent, 31 (GOD) 32.
 Omniscience, 135.
 Omniscient, 31 (GOD) 32.
 Opportunity, 21, 144 (to raven).
 Oxford, 126 (Univer. Press).
- PAIL, 103 (of water, spilled).
 Pain, 5, 46 (of our Lord's Death).
 Palm, 8 (parts of the date-).
 Paradise, 57, 60, 62, 88, 89, 104.
 Pardon, 47, 153.
 Parent, 5, 108, 109, 124 (sin).
 Paris, 140 (student in).
 Paschal lamb, 54.
 Passover, 166, 183 (the Christian).
 Passers-by, 50.
 Password, 19.
 Pathway of safety, 18.
 Paul, S., 68, 85 (raised Eutychus), 97, 146, 156 (thorn in flesh), 159.
 Paul, 157 (apostate priest).
 Peace, 189, 194.
 Peasant, 20 (Christian).
 Penalties, 159 (of Fall).
 Pence, 166 (the two).
 Penitence, 119, [167], [189], [199].
 See also *Repentance*.
 Penitent, 123.
 Pentecost, 74, 75, 177.
 Perjury, 121.
 Persecution, 48, 52 (at Rome), 62, 154, 157, 199.
 Persia, 157.
 Pestilence, 119, 120.
 Peter, S., 52 (*Quo vadis?*), 85 (raised Dorcas), 159.
 Petitions, 131 (the Seven), 135, 138, 139, 142, 146, 149, 155 (the sixth).
 Pevoil, 82 (village of).
- Pharaoh, 61.
 Philistines, 97, 195.
 Philosopher, 20 (silenced).
 Photographs, 97.
 Picture, 5, 97, 99 (an open book), 116 (avoiding bad), 147 (painted for eternity).
 Pig, 192 (the travelled).
 Pledges, 169, 184, 185.
 Pointsman, 111.
 Poison, 151, 188, 189.
 Pompeii, 33.
 Pontius Pilate, 45, 46.
 Postures, 68 (meaning of various).
 Power, 68, 95 (of GOD), 135, 163.
 Praise, 164, 201.
 Prayer, 37 (answered) 69, [101, careless], 112, 127, 128 and H, 129 and H, 130, 131 (pattern), [132], 133, 135, [137], 144, 164, 165, 176.
 Presence, 88 (of the Lord), 99 (God's, to be realized), 110 (Chamber of king), 128, 176, 192, 194, 195.
 Preservation, [86], [96].
 Press, 126 (Oxford Univer.).
 Pride, 14 (of life).
 Priest, 36 (anointed), 55 (Parish), 64 (High), 70, 76 (teaching forgiveness), 133 (Mohammedan), 154, 166 H, 172, 185 (Parish), 187, 189, 192, 193.
 Prince, 76 (who learnt to forgive).
 Princetown, 83.
 Prison, 82 (Dartmoor) 83.
 Privilege, 5, 11, 12, 21 (state of), 84 (of Church).
 Prodigal Son, 194.
 Promises, 7 (made at Baptism) 13, 127 (GOD's).
 Property, -ies, 86 (of glorified body), 117 (our neighbours).
 Prophet, 36.
 Protection, 38 (Psalm of GOD's).
 Proverbs, 165.
 Providence, [37, 38], 96, 137 (Divine), 143, 145, 166.
 Psalm, 38 (of God's Protection), 185 (Funeral).
 Puller, Father, 79.

Punishment, 88 (of wicked), 153 (of sin).

Punjaub, 93.

QUARREL, 178 (schoolboy) 179 (dogs).

Ra, 97 (worshipped by Egyptians).

Railway, 111 (collision), 141 (fare).

Rainbow, 169.

Raven, 144, 145.

Redeemer, 95 (Christ our).

Redemption, 132.

Red Indian, 99 (chieftain).

Refuge, 111 (Cities of).

Regeneration, 75 (Baptismal), 176.

Remember, 104, 106.

Remigius, 144 (Bishop of Rheims).

Remorse, 113, [186].

Repentance, 7, [120], 137, [167], 168, 177 (three parts of), 178, 179 (stories of), 180, 181, [186], 200 (parts of).

Restitution, 118, 119, 120, 182.

Resurrection, 60 (our Lord's), 61 and H, 63, 84, 85, 86, [105].

Revenge, 112.

Reverence, 94, 98 (required of us), 147.

Rheims, 144 (Bishop of).

Rice, 72 (a test).

Richard, K., 56.

Ride, 106 (not taken).

Right Hand, 67 (of GOD) 68.

Ring, 185 (Lord Essex) 186.

Robbers, 49, 50 (death of), 51, 55, 113.

Robbery, 117.

Rock, 166.

Romans, 97.

Room, 42 (no, for Christ).

Rose, 62, 69 (head of).

Russian, 82 (nobleman in Idria).

SABBATH, 104 (strictly kept by Jews), 106, 107.

Sacrament, s, 5, 136, 165, 169, 170, 171, 177, 183, 197.

Sacrifice, s, 141 (made), 148 (refused), 157, 168 (self-), 174 (heathen), 183, 184 (self-).

Sacrilege, 124.

Salt, 118, 119.

Salvation, 21 (state of), 26, 93, 116 (God works for our), 127 (state of), 166.

Samaritan, 166.

Samson, 160.

Sanctification, 133.

Sanctifier, 95, [133].

Sand, 172.

Sandwich Islands, 119.

Sapphira, 122, 124.

Sapricius, 154.

Sarepta, 84 (woman of).

Satan, 14 (assaulted our Blessed Lord) and H, 57, 69 (and S. Martin), 95, 152, 156, 165, 189.

Satisfaction, 177, 200.

Saturday, 60.

Saul, 76, 195.

Savoyard, 140 (young, student).

Sea, 172 (the Red).

Search, 129, 130.

Secretary, 83 (the Home).

Self-defence, 111.

Self-examination, 198, 200.

Sepoys, 93 (the 25th).

Sepulchre, 54 (the Holy) 55 and H, 60.

Seraphim, 99 and H.

Serapion, 189 (story of).

Serpent, 50 (of brass), 97 (worshipped), 169, 170, 188, 189.

Servant, 137 (maimed).

Services, 141 (of Church valued).

Session, 67 (at Right Hand of God), 68.

Shark, s, 129, 130.

Shekels, 124.

Shepherd, s, 43. See also *Good Shepherd*.

Sheppard, Father, 79.

Ship, 23 (of Church).

Shot, 86 (fired) 87.

Shunammite, 84.

Sickness, 159.

Sieg, Joe, 65, 66.

Signs, 169.

Silas, S., 159.

Silence, 199.

Silver, 124, 157.

Sin, s, 81 (original and actual), 120,

- 121 (of tongue) 122, 137, 152,
 153 (pardon of), 158, 159, 175,
 176, 178, 199.
 Sinner, s, 113 (Bell of poor).
 Sinai, 91.
 Sitting, 68.
 Skinner, Rev. James, 82.
 Skins, 169.
 Slander, 122, 123.
 Slanderer, 123 (rebuked).
 Smuggling, 19 (story).
 Soberness, 114.
 Soldier, s, 50, 148 (slain by com-
 rades), 184 (Prussian) 185.
 Solomon, 6.
 Soul, s, 46 (of Christ), 58, 60, 89,
 116.
 Spain, 44 (King of).
 Spirit, the Holy. See *Holy Ghost*.
 Stable, 42 (the, -cave).
 Standing, 24 (at the Creed), 68.
 Stars, 90.
 State of salvation, 21, 22, 127.
 States, 78 (of Church, three).
 Stephanas, 181.
 Stephen, S., 68.
 Steward, 119, 120.
 Store, 116 (God's secret).
 Storm, 15 (on Welsh coast).
 Stowaway, 96.
 Strachan, Captain, 96.
 Strength, 127, 128, 147 (of Angels),
 188, 189 (renewed), 194.
 Submission, 144 (to God's Will)
 145.
 Subscription, 141 (saved up by old
 man).
 Subtlety, 86.
 Succour, 108 (meaning of) 109.
 Suez, 160.
 Suffering, s, 45 (of our Blessed Lord)
 46, 47 (with Christ), 96 (from want
 of water), 137, 143, 188.
 Sunday, s, 52 (observance of), 60,
 105, 106, 151 (two).
 Sureties, 127.
 Swearing, 100, 101 (proverb about),
 121 (false).
 Swedish, 90 (girl).
 Swim, 129.
 Sympathy, 47 (of Christ).
 TABERNACLE, 169.
 Tables, 91 (of stone) 92.
 Talk, 100 (profane), 103 ('tall'),
 115 (foul) 116.
 Tank, 79 (Baptismal).
 Tarcissus, 199 (martyr).
 Tea, 106 (wrongly used).
Te Deum, 67, 70.
 Temperance, 114, 116.
 Temple, 115, 165.
 Temptation, s, 46, 100, 126, 155, 156,
 159, 160.
 Thankfulness, 201.
 Theatre, 113 (at Corinth).
 Theban, 148 (Legion—decimated).
 Theft, 117, 124, [137, servant accused
 of], [178].
 Theophilus, 62 (and the roses).
 Thief, 118.
 Thirst, 45 (of our Blessed Lord)
 50, 93, [96], 116, 159.
 Thorn, 156 (in the flesh).
 Thought, s, 112, 115 (impure),
 124.
 Thursday, 63 (Holy).
 Title-deeds, 119.
 Titles, 78 (of Church), 100 (of
 God).
 Toil, 159.
 Tongue, 101 (right use of), 121.
 Transfiguration, 43.
 Treachery, 124.
 Treasure, s, 12, 118, 125, 199.
 Treasure-House, 118.
 Tree, s, 8, 78, 85.
 Trench, Archbishop, 99.
 Trespasses, 152.
 Trinity, the Holy, [6], 29, 35, 74,
 79, 94, 163.
 Trinity of evil, 13.
 Trough, 110.
 Trumpington, 151 (market woman
 of).
 Trust, 126 (faithfully kept by 2000
 persons).
 Truth, 7 (God's) 135.
 Turn, 25 and H (to East, why we).
 ULYSSES, 16 (resisting flesh), 41
 (and his dog).
 Uction, [36], 37.

- Understanding, 89.
 Union, with Christ, 8 (how spoken of), 197.
 Use, s, 8 (of date-palm), 10 (brings out strength) 18.
 Uzzah, 98 (smitten).

 VEILS, 30 (covering God), 190.
Venite, 98.
 Vestment, s, 59, 62.
 Vine, 8 (= Christ and Church), 77, 198.
 Virgins, 157 (five, executed).
 Voltaire, 192.
 Vows, 13 (our three Baptismal) 21.
 Vulcan, 144 (and Ceres).

 WALTHAM, 119 (in Essex) 181.
 Want, 45 (of our Blessed Lord).
 Warder, s, 83.
 Warning, 34.
 Water, s, 9, [19], [21], 22 H, 79 (Baptismal), 93, 96 (marvellously supplied), 97 (creatures in the), 103 (spilled), 116, 129 (in the), 144, 166, 168, 170, 171 (soapy), 172, 177, 184.
 Ways, 137 (God's), 166.
 Weariness, 45 (of our Blessed Lord), [93], [159].
 Whales, 129 (shoal of).
 Whitesand Bay, 160 (accident in).
 Whitsun Day, 75.
 Whittington, Dick, 9.
 Will, 7 (God's), 89 (perfected), 125
 H (conformed to God), 137 (God's) 142, 143 and H, 144 and H, 146.
 Wind, 123, 130.
 Wine, 116, 170, 172, 183, 187.
 Wine-bibber, 116.
 Wisdom, 95 (of God), 127, 128, 137.
 Witness, es, 121 (false) 122.
 Wolsey, Cardinal, 110 (cause of his rise).
 Woman, 102 (struck blind, dumb, dead), 116 (discreet old).
 Wood-sorrel, 171.
 Word, s, 81 (the Seven, on the Cross), 101, 115 (impure), 121, 122 and H, 123 (of slander), 135 (written) 143, 170 (= form).
 Work, s, 117, 118, 125 and H, 128 (daily), 136, [143], 147.
 Workman, 126.
 World, 13, 15 (resisted).
 Worm's Head, the, 15 (story of).
 Worship, 82, 94, 97, 98 (of God).
 Wound, s, 68 (of our Blessed Lord) and H, 69 and H, 137, 178, [179].
 Wrath, 175 (children of).
 Wrecking, 15.

 YORKSHIRE, 141.

 ZACHARIAS, 5.
 Zanzibar, 140 (Slave Market, Church at).

0

214

215

Digitized by Google

ISAIAH.		HAGGAI.		S. MATTHEW.	
	PAGE		PAGE		PAGE
lii. 14 . . .	99	vii. 7 . . .	43	vi. 15 . . .	154
liii. 4 . . .	45			20 . . .	125
5 . . .	45, 47			30 . . .	30
7 . . .	54, 183			32 . . .	127
8 . . .	54			33 . . .	135
9 . . .	50, 54	iv.	170	34 . . .	149
12 . . .	49, 50	vi. 12 . . .	25	vii. 1 . . .	122
lviii. 13 . . .	105, 106	xii. 10 . . .	49	7 . . .	127, 150
14 . . .	106			11 11, 34, 133,	
lxiv. 8 . . .	132			150	
				14 . . .	152
				21 . . .	142
				22, 23 . . .	6
				viii. 17 . . .	46
				20 . . .	42, 46
				x. 14 . . .	22
				30 . . .	95
				32 . . .	26, 52
				34 . . .	28
				xii. 5 . . .	105
				12 . . .	105
				36 . . .	101, 121
				37 25, 101, 121	
				40 . . .	54
				xiii. 30 . . .	139
				xv. 8 . . .	101
				xvii. 2 . . .	43
				24 . . .	45
				27 . . .	42, 45
				xviii. 3 . . .	23
				17 . . .	143
				21 . . .	154
				xix. 17 . . .	22
				xx. 18 . . .	49
				19 . . .	49
				xxi. 11 . . .	36
				38 . . .	12
				39 . . .	46
				xxii. 21 . . .	109
				xxiv. 27 . . .	25, 71
				30 . . .	71
				44 . . .	71
				48 . . .	71
				xxv. 6 . . .	71
				32 . . .	84
				34 . . .	89, 138
				41 . . .	57, 88
				xxvi. 15 . . .	124
				16 . . .	124

Digitized by Google

S. JOHN.			ACTS OF THE APOSTLES.			ROMANS.		
		PAGE			PAGE			PAGE
xii.	9	64	ii.	1	75	v.	19	81, 175
	32	50		2	75	vi.	4	163
	33	50		3	75		9	61
xiii.	34	93		4	75		16	139
xiv.	1	35		24	60		22	21
	2	64, 68		27	53		23	159
	15	201		31	53	viii.	11	85
	16	75		38	177, 181		15	18, 29, 132, 176
	17	8		42	105, 197		16	133
	21	22		12	100		17	12
	23	22, 194	iv.	13	42		26	131
	26	75		<i>passim</i>	124		32	179
xv.	4	22, 197		3	74	x.	10	18, 25, 28
	5	8, 22, 77, 78, 155, 198		4	74, 122	xi.	16	78
	13	184		5	122		36	163
	26	74		9	33	xii.	5	80
xvi.	7	74, 75		10	33		20	112
	13	75		29	109, 180	xiii.	1	108, 143
xvii.	11	11	vii.	56	68		2	108
xviii.	37	36	viii.	37	177		7	108
xix.	17	50	ix.	17	68		14	114
	26	51		36	85	xiv.	11	25
	27	51		40	85		12	25
	28	45, 51	x.	38	36		23	81
	30	51		40	61			
	31	50	xii.	21	33			
	32	50		22	33			
	33	50		23	33			
	34	53, 166	xvi.	15	181			
	38	54		33	181			
	39	54	xvii.	28	29			
xx.	<i>passim</i>	105	xx.	7	105			
	17	11, 29, 64, 132		9	85			
	20	194		10	85			
	22	76	xxii.	16	81			
	23	76, 81						
	27	47						
ACTS OF THE APOSTLES.			ROMANS.			I CORINTHIANS.		
i.	1	17, 71	i.	4	74	i.	2	80
	3	63		20	29		16	181
	9	64		21	97	ii.	7	40
	11	71		22	97		8	40
	12	64		23	97	iii.	16	74, 80
				6	97		17	115
			ii.	6	72		19	114, 118, 124
				16	72		19	74, 115
			v.	8	184, 201		20	115
				12	54, 159, 175		20	115
						ix.	1	68
							25	114
							27	14, 114
						x.	2	172
							3	197
							13	155
							16	191
						xi.	24	197
							26	184, 197, 201
							28	198, 200
						xii.	12	8

Digitized by Google

INDEX OF STORIES.

- A BROKEN bone preserving life, 160.
 A fall which saved a life, 160, 161.
 Arab, the, and the lost camel, 30.
 Archbishop Leighton and the beggars, 102, 103.
 A theft prevented by salt, 118, 119.
 Australian explorers saved by a damp mist, 96.
 A Zanzibar Christian and her first Communion, 140.
- BAPTISM a real power, strengthening and comforting those once heathen, 173, 174.
 Baptism of Kaffirs, 79.
 Baptism working a bodily cure, 173.
 Bishop Hannington facing the lions, 161.
 Bishop Remigius and his burnt corn, 144.
- CAPTIVE butterfly released by his mate, 33.
 Christian peasant and the philosopher, 20.
 Circe and companions of Ulysses, 16.
 Conscience, a good, 72, 73.
 Conscience makes cowards, 72.
 COR, 69.
- EXAGGERATION cured with a pail of water, 103.
- FIRST introduction of tea, 106.
 Funeral of S. Hugh, 59.
 Funeral of the Archbishop of Corfu, 62.
- GENEROSITY of Liszt to the young musician, 199.
 Giant, the, and the Archer, 20.
- How Monica learned temperance, 116.
 How the brave convict gained his pardon, 83.
 How the ichneumon fights the serpent, 188.
- INFIDELS and the Holy Communion, 192.
 Isidore, S., and the dropping water, 9, 10.
- JEWEL, the, in the chest, 10.
 Joe Sieg and the chariot of fire, 65, 66.
 Jonathan enlightened by eating honey, 195, 196.
- KAFFIRS, y^e first Baptism of, 79.
 Kindness of Sepoys to their European comrades, 93.
- LIGHT—its velocity, 72.
 Lord Essex and the ring, 185, 186.
 LORD's Prayer and the Arabs, 133.
- MARCUS AURELIUS and the prayer of the Thundering Legion, 133, 134.
 Maximian and the Theban Legion, 148.
 Mungo Park and the bit of moss, 30.

Theological & Devotional Books

PUBLISHED BY

GRIFFITH FARRAN OKEDEN & WELSH,

NEWBERY HOUSE, LONDON AND SYDNEY.

Cloth, uncut edges, 1s. each volume.

Or in cloth, bevelled boards, red edges, price 1s. 6d.

The Ancient and Modern Library of Theological Literature.

The Volumes already published are—

- | | |
|---|--|
| Vol. 1. The Confessions of S. Augustine. | Vol. 20. The Apostolic Fathers. Vol. I. |
| „ 2. A Kempis' Imitation of Christ. | „ 21. Isaac Williams' Cathedral. |
| „ 3. George Herbert's English Poems, &c. | „ 22. The Apostolic Fathers. Vol. II. |
| „ 4. Keble's Christian Year. | „ 23. Ken's Prose Works. |
| „ 5. Wilberforce's Five Empires. | „ 24. Pascal's Provincial Letters. |
| „ 6. Andrewes' Sermon on the Incarnation. | „ 25. Apology of Justin Martyr. |
| „ 7. Bp. Jeremy Taylor's Holy Living. | „ 26. Tertullian's Ecclesiastical History of the Second and Third Centuries. |
| „ 8. Baxter's Saint's Rest. Vol. I. | „ 27. Wall on Infant Baptism. Vol. I. |
| „ 9. Baxter's Saint's Rest. Vol. II. | „ 28. Wall on Infant Baptism. Vol. II. |
| „ 10. Law's Serious Call. | „ 29. Cur Deus Homo. |
| „ 11. Platina's Lives of the Popes. Vol. I. | „ 30. Hare's Victory of Faith. |
| „ 12. Giles Fletcher's Victory of Christ. | „ 31. Tertullian Apology. |
| „ 13. The Orations of S. Athanasius. | „ 32. Massillon's Sermons. Vol. I. |
| „ 14. The First Prayer Book of Edward VI. | „ 33. Massillon's Sermons. Vol. II. |
| „ 15. The Whole Duty of Man. | „ 34. Queen Elizabeth's Prayer Book. |
| „ 16. The Second Prayer Book of Edward VI. | „ 35. Life and Times of S. Cyprian. |
| „ 17. Platina's Lives of the Popes. Vol. II. | „ 36. Some Writings and Opinions of S. Clement of Alexandria. |
| „ 18. Paley's Horæ Paulinæ. | „ 37. S. Augustine's City of God. Vol. I. |
| „ 19. Wilberforce's Practical View of the Religious System of Professed Christians. | „ 38. S. Augustine's City of God. Vol. II. |

10,000. V. T. & Co. 6/90.

The Altar Hymnal.

With an Introduction by the Rev. Canon CARTER. The Music Edited by Mr. A. H. BROWN. Contains the Introits, Graduals, Alleluias, Tracts, Offertories, and Communion for the whole of the Christian Year, also Processionals, Sequences, and Special Hymns for use at the Offertory and Ablutions on all Greater Days, as well as a large Collection of Eucharistic Hymns, for general use on ordinary occasions. Musical Edition, cloth, price 5s.

Bevelled boards, red edges, price 6s.

Words only, cloth, flush, price 1s.; cloth boards, red edges 1s. 3d.

"The introduction of the 'Altar Hymnal' is calculated to do more for the advancement of the people in reverence and knowledge than many sermons."—*Church Times*.

✓ The Preacher's Promptuary of Anecdote:

Stories New and Old, Arranged, Classified, and Indexed for the use of Preachers, Teachers, and Catechists. By the Rev. W. FRANK SHAW, B.D., Vicar of Eastry, Kent. 100 short and pithy Stories, each pointing some moral or illustrating some doctrine. Crown 8vo, cloth boards, price 2s. 6d.

"Its Church tone is irreproachable. . . . A rare attribute of books of anecdotes."—*Literary Churchman*.

"The selection is good and varied."—*Literary World*.

"Will be found as suitable for the teacher as for the preacher."—*Schoolmistress*.

✓ Guild Addresses.

By the Rev. W. FRANK SHAW, B.D.

A Collection of Hints and Suggestions for Addresses to Guilds, and of over Forty Models for the Way in which, and the Subjects on which Guilds should be addressed. Crown 8vo, Cloth, price 3s. 6d.

A Manual for Communicants' Classes.

By the Rev. W. FRANK SHAW, B.D.

Short offices for use on ordinary occasions and before the Greater Festivals, together with very full notes of addresses on various aspects of the Holy Eucharist, a special series on its Types, together with a Commentary on the English Communion Office, and other useful matter. Cloth boards, price 3s. 6d.

"The substance of the Manual is as good as the order of it."—*Guardian*.

"We do not remember so perfect an arrangement for the instruction of classes carried out before."—*Church Times*.

"A store of materials for lectures to communicants."—*Church Bells*.

"Space would fail us to catalogue, much more to describe these excellent chapters. Mr. Shaw has supplied a need, and we hope that the volume will meet with all the success it deserves."—*Church Review*.

Office separately, Paper, price 3d., Cloth 6d.

A Manual for Catechising :

With Stories and Illustrations. By the Rev. W. FRANK SHAW, B.D., Author of "Manual for Communicants' Classes," etc. Crown 8vo, cloth, price 3s. 6d.

Mr. Shaw has an aptitude for teaching, and parish priests who practise the Church's custom of public catechising will find this volume a valuable assistant.

A Manual for Confirmation Classes.

By the Rev. W. FRANK SHAW, B.D.

Lectures and sets of Questions for use of Catechists and Catechumens, with an office for use at each Lecture. Cloth boards, price 3s. 6d.

"Of extreme use and value to Catechists."—*Bookseller*.

"A useful book, the work of an experienced instructor."—*Sunday School Chronicle*.

The Office and Questions, from the above, for distribution amongst the Catechumens, may be had separately. Price 2d.

A Manual for the Visitation of the Sick.

By the Rev. R. ADAMS. Containing, besides the ordinary Service for the Visitation of the Sick, Special Prayers, Readings, Hymns, &c., for use either by the visitor or the sick persons themselves.

Roan, limp, price 3s. 6d.

"All that a clergyman is likely to need."—*Guardian*.

"An extremely useful Manual."—*Church Bells*.

"An exceedingly valuable compilation."—*Christian World*.

A Manual for District Visitors in Town and Country Parishes ; or, Simple Words for my District.

By HELEN BAILLIE. Crown 8vo, Cloth, price 2s. 6d.

Our Passover.

Twelve Lessons on the Blessed Sacrament of the Body and Blood of Christ. With Story-Illustrations for Communicants' Classes, Mission Services, or Private Reading. By AUSTIN CLARE. Edited by the Right Rev. Bishop JENNER. Price 3s. 6d.

Aids to Reverently Celebrating the Holy Eucharist.

By E. H. Second Edition, paper, sd., price 1s. ; cloth, 1s. 6d.

The Churchman's Vade Mecum.

Containing the Churchman's Altar Manual. New revised edition, together with the Book of Common Prayer, and Hymns Ancient and Modern, with Supplemental Hymns. 32mo, cloth, price 1s. 4d.

The Churchman's Altar Manual and Guide to Holy Communion.

New and revised edition, together with the Collects, Epistles, and Gospels, and a selection of appropriate Hymns. Royal 32mo, with Rubrics and Borders in red, cloth, price 2s. Large Type Edition, cloth, red edges, price 2s. Cheap Edition, for Distribution, cloth flush, price 6d., or red edges. Price 9d. Also in various leather bindings.

The Young Communicant's Manual.

Containing Instructions and Preparatory Prayers in accordance with the Church's directions for Preparations; Form of Self-Examination; the Services for the Holy Communion, with appropriate Devotions, Intercessions, and Thanksgivings; Hymns, &c. 18mo, cloth, red edges, price 1s. 32mo, Cheap Edition, for Distribution, cloth flush, price 6d.

Cloth boards, red edges, price 9d.
Also in various leather bindings.

Approach to the Holy Altar.

By BISHOP KEN. A New Edition, to which is added the Collects, Epistles, and Gospels, and a selection of Eucharistic Hymns. 32mo, cloth flush, 6d. Cloth, red edges, 9d. Also in various leather bindings.

Bishop Wilson's Lord's Supper.

A short and plain instruction, for the better understanding of the Lord's Supper; specially prepared for the benefit of Young Communicants, together with the Collects, Epistles, and Gospels. By the Right Rev. THOMAS WILSON, D.D., Lord Bishop of Sodor and Man. Royal 32mo., with rubrics and borders in red, cloth, price 2s. Cheap edition for distribution, cloth flush, 6d., or red edges, 9d. Also in various leather bindings.

Getting Ready for the Mission.

Suggestions to Clergy who are preparing for a Mission in their Parishes. With a Preface upon carrying on the Work afterwards, &c. By the Rev. W. DONNE, Vicar of Gt. Yarmouth, formerly Rector of Limehouse, E., Curate-in-Charge of Winchester College Mission, All Hallows, East India Docks, E. With a Preface by Rev. Canon MASON, B.D., Vicar of All Hallows, Barking. Revised Edition, Fcap. 8vo, cloth, price 2s.

"Every point and detail in the preparatory work of a Mission is dwelt upon clearly, practically, and briefly."—*Literary Churchman*.

"No clergyman who contemplates a Mission in his Parish should be without this helpful and suggestive Book."—*Church Times*.

"Just the kind of practical help that is wanted."—*John Bull*.

"We heartily commend this book to the consideration of all who are interested in Missions."—*Church Bells*.

The Durham Mission Hymn Book.

Compiled by NATHANIEL KEYMER, M.A., Rector of Headen, Notts, and Edited, with a Preface, by GEORGE BODY, M.A., Canon Missioner in the Diocese of Durham. Paper covers, price 1½d. each. In numbers, for distribution, price 1d., or in Cloth fush, 3d.

WORDS AND MUSIC, price 1s. 6d., paper ; cloth 2s.

"The best we have met with."—*Church Bells*.

What is a Mission?

The Object, Preparation, Obstacles, Encouragements, &c., of a Mission. By the Very Rev. REYNOLDS HOLE, Dean of Rochester. Sewed, price 3d. ; cloth, 6d.

The Kingdom of Christ.

A Book about Missions. Together with an Appendix containing extracts from the Sermons and Speeches of well-known Preachers and Speakers on the same subject. By A. B. TUCKER. Crown 8vo, Price 1s.

Tracts for the People.

By Dr. R. LINKLATER, Vicar of Stroud Green, N.

The series consists of (1) Infant Baptism ; (2) High Celebration ; (3) Confession ; (4) The Holy Eucharist ; to which additions will be made. Price 1d. each.

Take with you words. A Mission book.

By the Ven. G. R. WYNN, A.M., Archdeacon of Aghadoe. Sewed, price 3d., Cloth, 6d.

Steps of the Sanctuary.

Being Simple Devotions, together with The Prayer Book, and Hymns Ancient and Modern. Arranged by the Rev. ALFRED PAYNE, Vicar of Baldersby. Price 9d.

A Brief Instruction ;

Or, Catechism on the Church of Christ and Her Ministry, chiefly by way of Questions and Answers. For the use of Members of the Church of England, at, or after the time of Confirmation. Sewed. Price 2d.

The Christian Year. (KEBLE.)

- A Edition, Fcap. 8vo, on toned paper, ornamental capitals, &c. cloth, bevelled boards, price 2s. 6d.
With 8 Illustrations by the Collotype process, price 3s. 6d.
- B Edition, 18mo, red border lines, cloth, plain, price 1s. 6d.
Cloth, bevelled boards, red edges, price 2s.
- C Edition, Imperial 32mo, toned paper, ornamental capitals, &c., cloth, price 1s.
- D Edition, Crown 8vo, Ancient and Modern Library Edition, cloth, uncut edges, price 1s. Or cloth, bevelled boards, red edges, price 1s. 6d.
- E Edition, Demy 32mo, cheap edition, cloth flush, price 6d.
Cloth boards, red edges, price 1s.
- All the above five editions are kept in a variety of leather bindings.

Of the Imitation of Christ. (A KEMPIS.)

- A newly revised translation.
- A Edition, Crown 8vo, large type, superfine paper, cloth, bevelled boards, price 2s. 6d.
With Illustrations, price 3s. 6d.
- B Edition, 18mo, red border lines, cloth, plain, price 1s. 6d.
Cloth, bevelled boards, red edges, price 2s.
With Illustrations, 1s. each extra.
- C Edition, 18mo, same as above, without red border lines, cloth, plain, price 1s.
Cloth, bevelled boards, price 1s. 6d.
With Illustrations, 1s. each extra.
- D Edition, Crown 8vo, Ancient and Modern Library Edition, cloth, uncut edges, price 1s. Or cloth bevelled boards, red edges, price, 1s. 6d.
- E Edition, 32mo, cloth flush, price 6d.
Cloth, red edges, price 1s.
With Illustrations, 1s. each extra.

The above five editions are all kept in a variety of leather bindings.

Simple Thoughts for Advent.

With an Introduction by the Rev. R. W. RANDALL, M.A., Vicar of All Saints', Clifton.

Supplies one governing thought which may give colour to each day of Advent, so as to help those who have no leisure or power for very long meditations or prayers.

Price, sewed, 3d.; cloth limp, red edges, 6d.

"Just the book for busy, hard-worked folks, and we heartily recommend it."—*Church Bells*.

Simple Thoughts for the Forty Days of Lent.

With an Introduction by the Rev. R. W. RANDALL, of Clifton.

Price 3d. sewed; 6d. cloth.

"Brief meditations expressed in the plainest language."—*Guardian*.

Simple Thoughts for Eastertide. By the Author

of "Simple Thoughts for Lent, Advent," &c. Price 3d. sewn; cloth, 6d.

Simple Thoughts for Whitsuntide and Ascensiontide. By the author of "Simple Thoughts for

Lent, Advent," &c. 32mo, sewed, price 3d.; cloth, price 6d.

Simple Thoughts for Holy Days. By the Author of

"Simple Thoughts for Lent, Advent," etc. 32mo, sewed, price 3d.; cloth, price 6d.

Simple Thoughts for Christmastide.

By the Author of "Simple Thoughts for Lent, Advent," &c. &c., 32mo sewed, price 3d., cloth, 6d.

The Crown of Life.

A Volume of Verses for the Seasons of the Church. By Mrs. HERNAMAN. Cloth elegant, price 5s.

Arranged for the Sundays and Holy-days of the Church's Year.

"Thoroughly Catholic in tone and sentiment."—*Church Times*

"Worthy of a place in any collection of church psalmody."—*Christian World*.

"Originality and rhythmic power."—*Literary Churchman*.

From Advent to All Saints. Verses suggested by the

Epistles and Gospels, by J. E. A. BROWN. Crown 8vo, cloth, bevelled boards, gilt edges. Price 5s.

A Lent Manual for Busy People.

Adapted also for the Young. Sound Doctrine in Simple Language.

Price, sewed, 3d.; or cloth limp, red edges, 6d.

"After careful examination, we most cordially recommend it. Its Church tone is most sound, and its teaching definite, simple, and practical. It ought to be circulated by thousands."—*John Bull*.

Helps to a Holy Lent.

By the Right Rev. F. D. HUNTINGTON, Bishop of Central New York. New and Cheaper Edition. Fcap. 8vo., cloth boards, red edges, price 2s. 6d.

"One of the most telling and incisive books."—*Church Bells*.

'The Seven Words on the Cross, and other Hymns.

By S. M. C. With Two full-page Illustrations.

Printed in red and black upon best hand-made paper, and bound in parchment covers. Royal 16mo, price 3s. 6d.

"Really excellent work."—*Church Times*.

"The hymns are admirably suited to their purpose."—*Musical World*.

The Way of the Cross.

A Metrical Litany for Lent and Passiontide. Words by Mrs.

Hernaman. Music by Arthur H. Brown. Words and Music, price 6d.

Ditto, ditto, words only, 1d.

Seven Last Words of Love.

By the Rev. H. B. CHAPMAN. Price 1s. "Brief, eloquent, and reverent."—*Literary World*.

Holy Week.

A Four-page Leaflet recording the Events of the Passion, Death, and Resurrection of our Saviour. On stiff cardboard. Price, each 1d.

Or, per 100 for distribution, 6s. 6d. Postage, 6d.

Cycle of Good Friday Hymns.

The Seven Last Words from the Cross. Words by Mrs. HERNAMAN.

Music by ARTHUR H. BROWN. Price 6d. Words only, 1d.

The Pattern Life;

Or, Lessons from the Life of Our Lord. By W. CHATTERTON

DIX. With Eight Illustrations by P. Priolo. Intended to Instruct

and Interest the Children of the Church of England. With suitable

Questions at the end of each Chapter, and a Collection of Original

Hymns. Cloth, price 5s.

"This is a very good book indeed, of much sounder tone than most. Valuable aid to catechetical instruction."—*Church Times*.

"An admirable work, well suited for home reading to the little ones."—*Church Review*.

"We commend it to parents and teachers as a very useful book."—*Church Bells*.

"Can be cordially recommended for the thoroughly sound Catholic tone of its doctrine."

John Bull.

"Well and carefully arranged, will be found very useful."—*Literary Churchman*.

"A book of which any child should be proud."—*Weekly Churchman*.

"We can recommend it."—*Schoolmaster*.

Into All the World.

By Rev. JOHN SCARTH. Crown

8vo, Cloth, price 1s.

Meditations of Adolphe Gratry, Prêtre de l'Oratoire,

Professeur en Sorbonne, et Membre de l'Académie Française.

Authorized Translation. Crown 8vo, Cloth, price 5s.

Heavenly Teachings in Earthly Proverbs.

By HESTER DOUGLAS, Author of "Sunbeams from Heaven for Darkened Chambers." Dedicated to the Bishop of Sodor and Man. Crown 8vo, cloth, price 3s. 6d.

Broad Lines : Or, the True Theosophy.

By S. H. KEIR MOILLIET. Crown 8vo, cloth, price 2s. 6d.

Mamma's Bible Stories. First Series.

For Her Little Boys and Girls. In simple language. With Twelve Engravings. Cloth, price 2s.

Mamma's Bible Stories. Second Series.

Uniform with the first series. Cloth, price 2s.

Mamma's Bible Stories. Third Series.

By the Daughter of Mrs. Daniel Wilson (author of the First and Second Series), and uniform with the same. Illustrated by Stanley Berkeley. Cloth, price 2s. The Three Volumes in case, price 6s.

"Really within the comprehension of children."—*Daily Chronicle*.

"An admirable little book."—*Literary Churchman*.

"The language is simple, the type excellent, the wood-cuts spirited."—*Church Times*.

"Very good, large print, short easy words."—*Saturday Review*.

"We welcome this useful little book."—*English Churchman*.

Lesson Notes for Sunday School Teachers.

First Series. On the Life of our Blessed Lord. By STAFFORD C. NORTHOTE. Cloth, price 2s.

Ditto. Ditto. Ditto. Second Series. On the Church Year. By same Author. Cloth, price 2s.

"The helps and hints to teachers are very good."—*Church Bells*.

"Plain, orthodox, and suggestive, and in the highest degree useful."—*Literary Churchman*.

"We ask teachers to get a copy."—*Schoolmaster*.

The Book of Common Prayer A.D. 1886

Compared with the First Prayer Book of King Edward the Sixth, A.D. 1549. Edited, with Introduction, by W. MILES MYRES, M.A., Vicar of Swanbourne, Bucks., and Rural Dean. With Preface by the Lord Bishop of Oxford. Demy 8vo, cloth boards, bevelled edges, price 10s. 6d.

"Invaluable to all loyal Churchmen."—*Record*.

Historical Sketches of the English Church for the English People.

By the Rev. GEORGE MILLER, Vicar of Radway and Rural Dean.
Now publishing in Eighteen Monthly Parts. Price 2d. each, Illustrated.

"A valuable means for promoting Church Work."—*Times*.

"Written in a clear and forcible style."—*Weekly Churchman*.

"A very readable and useful work."—*Graphic*.

"A very valuable work."—*Nation*.

The Ministry of Preaching :

An Essay on Pastoral and Popular Oratory. By Mgr. FELIX DUPANLOUP, Bishop of Orleans, Member of the French Academy.
Translated by SAMUEL J. EALES, M.A., D.C.L., Translator and Editor of the Works of St. Bernard. Crown 8vo, cloth, price 3s. 6d.

"Dr. Eales has done good service in introducing this manual of preaching to English readers."—*Saturday Review*.

"Many are the books which have been written on preaching, but Dr. Eales' translation of the famous French Bishop's essay is a *rara avis*, and stands on a far higher platform than any work of the kind we have yet seen . . . We have pleasure in cordially recommending this excellent book, which is worthy of careful study by all whose duty it is to preach and teach in our churches."—*Church Bells*.

Robert Brett of Stoke Newington : His Life and Work.

By T. W. BELCHER, D.D., D.M., Fellow (sometime Censor) of the Royal College of Physicians of Ireland, and Rector of Frampton-Cotterill, Bristol. Crown 8vo, Cloth, with Portrait, price 10s. 6d.

High Days of the Christian Year.

Teachings from the Great Commemorations of Christendom. By the Very Rev. ANDREW TAIT, D.D., LL.D., F.R.S.E., Provost of Tuam, Rector of Moylough, and examining Chaplain to the Lord Bishop of Tuam. 8vo, price 10s. 6d.

"This Volume of Teachings from the Great Commemorations of Christendom will be readily welcomed by all who have studied and profited by former works of the learned author."—*Rock*.

"The present portly volume will be a welcome addition to the library shelves of the studious clergy, and what will strike the reader is the easy and natural way in which Dr. Tait brings his extensive knowledge to illustrate the several topics he undertakes to elucidate."—*Irish Ecclesiastical Gazette*.

The Parishes of the Diocese of Worcester.

By the Rev. G. MILLER, complete in two volumes. Vol. 1, with a map, crown 8vo, cloth, price 10s. 6d. Large paper edition with photographs, price 21s.

Historical Sketches of the Reformation.

By the Rev. F. G. LEE, D.C.L., Vicar of All Saints', Lambeth. Demy 8vo, cloth, price 10s. 6d.

An Epitome of Anglican Church History.

Compiled by E. WEBLEY PARRY. Abridged Edition. A short continuous history of the Anglican Church from the earliest ages, showing her continuity from Apostolic times to the present, the origin of her endowments, and her right to them. Crown 8vo, cloth. price 3s. 6d.

"Written in an easy, flowing, and attractive style."—*City Press*.

"We hope the little book will be largely circulated."—*John Bull*.

"To enumerate the good points of this Epitome would require much more space than we have at command."—*Weekly Churchman*.

The Book of the Church. From the early British era to the Revolution.

By ROBERT SOUTHEY, LL.D. A New Edition. 504 pp., Crown 8vo. Price 3s. 6d.

The Church of England. Her Reformation History.

A second series of lectures delivered in the Cathedral Church, Newcastle-on-Tyne, by Rev. E. B. TROTTER, M.A., Vicar of Alnwick, and Hon. Canon of Newcastle. Stiff paper, Price 1s. 6d.

Sunday of Recreation.

A Symposium. Edited by the Rev. ROBERT LINKLATER, D.D. Crown 8vo, cloth, price 3s. 6d.

Is the Church of England Protestant?

A Historical Essay by HOMERSHAM COX, M.A., a Judge of County Courts. Third Edition, revised and augmented. Fcap. 8vo, cloth, Price 1s. 6d.

Our Title Deeds:

A Defence of the Church against Disendowment. Being a reply to Mr. MIALL's Book, "Title Deeds of the Church of England to her Endowments." By the Rev. MORRIS FULLER, M.A., Rector of Ryburgh. Dedicated by permission to the Earl of SELBORNE. Crown 8vo, cloth, price 7s. 6d.

The Mosaic Sacrifices in Leviticus I.—VIII.

By the Rev. W. M. RODWELL. Small 4to, cloth, price 3s. 6d.

How to be Married:

In all ways and everywhere throughout the British Empire and in Foreign States; with Appendix of all Legal Forms relating to Marriage, and a Summary of Marriage Statistics. By the Rev. THOMAS MOORE. Crown 8vo, cloth, price 2s. 6d.

The Coat without Seam Torn. A Plain Appeal to the Holy Scriptures, Reason, and History, on behalf of Religious Unity and the Claims of the Apostolic Church. Addressed to Dissenters and to Church-people. By the Rev. DOUGLAS MACLEANE, M.A. Crown 8vo, Cloth, price 3s. 6d.

Great Social Problems of the Day.

Lessons from the Hebrew Prophets for our time. A Series of Sermons by Rev. E. A. WASHBURN, D.D. With Preface by Rev. W. Benham, Editor of "Sermons for the Church's Year." Price 2s. 6d.

"Well worth study by clergymen who have to deal with educated town congregations."—*Church Times*.

"Remarkable for the power and energy displayed."—*Rock*.

Regeneration in Baptism.

By the Rev. G. E. O'BRIEN, M.A., Oxon. Curate of Sacred Trinity Church, Branford. Cloth, crown 8vo, price 5s.

"A very vigorous setting forth of the necessity of Holy Baptism and its effects. Evidently the result of a close study of Holy Scripture."—*The Guardian*.

"We can heartily recommend Mr. O'Brien's work, and trust to find it widely read."

The Church Times.

"An able and scholarly treatise."—*The Rock*.

Sermons for the Church's Year.

Original and Selected. Edited by the Rev. W. BENHAM, B.D. 64 pp. demy 8vo. 13 Parts, price 1s. each; or in 2 vols., cloth, 6s. each.

The Last Days of Our Lord's Ministry.

A Course of Lectures delivered in Holy Trinity Church, Coventry, by the Rev. WALTER FARQUHAR HOOK, M.A., D.D., Dean of Chichester. A New Edition, with a Preface by the Rev. W. R. W. STEPHENS, his Son-in-law, Rector of Woolbeding, Sussex. Cloth, price 3s. 6d.

"Of great interest."—*Church Bells*.

"Full of sober teaching."—*Literary Churchman*.

"We commend this volume."—*Church Times*.

"Deeply interesting."—*Christian World*.

"Vigour of style, with a deep and touching tone of devotion."—*School Board Chronicle*.

Theories of Church and State.

A Charge delivered to the Clergy and Churchwardens of the Archdeaconry of Rochester, at the Easter visitation, 1888, by S. D. CHEETHAM, D.D. 8vo, sewed, price 6d.

A Short History of the Church in Ireland.

By Rev. L. A. POOLER, M.A. Crown 8vo, cloth, price .

A Popular History of the Church in Wales.

Showing its Birth, its Progress, and its Work in the Principality.
By G. H. F. NYE. 8vo sewed, price 6d. Cloth, price 1/-

A Popular History of the Church of England.

Showing its Birth, its Progress, and its work for the People. By
G. H. NYE. 8vo sewed, price 6d. Cloth, price 1/-

The Conversion of England.

By EDWARD HENRY BOUSFIELD, M.A. Crown 8vo, cloth, price 2/6
Paste Grain 3/6.

Short and Simple Prayers for Children.

By the Author of "Mamma's Bible Stories." Cloth, price 1s.

Sermons for Children.

By A. DECOPPET, Pastor of the Reformed Church in Paris.
Translated from the French by MARIE TAYLOR. With an introduction by MRS. HENRY REEVE. Cloth, Price 3s. 6d.

Christmas Carols.

Specially intended for Children in Church, at Home and in School.
The Words by Mrs. HERNAMAN. The Music by ALFRED REDHEAD,
Composer of "The Story of the Cross," &c. Price 1½d. each.
Or, complete two vols., paper covers, 1s. 6d. each.

* * The Words only, 1d.

The whole Series of Twenty-two Carols with music can be had in
One Vol., cloth, price 3s. 6d.

"There are few better productions."—*Church Times*.

"Without exception, extremely pretty."—*Christian World*.

"Words and music are alike admirable."—*Whitehall Review*.

Private Prayers for Morning, Evening, Holy Communion, and Special Occasions.

32mo, sewed, price 1d. ; or 6s. 6d. per 100, post free for 7s.
Cloth, red edges, price 3d.

The Church Catechism.

In Scripture Story. An Infant's Primer. Part I. Fcap. 8vo, price 3d..

The Church Catechism.

In Scripture Story. An Infant's Primer. Part II. Fcap. 8vo, price 3d.

The Church Catechism.

In Scripture Story. An Infant's Primer. Part III. Fcap. 8vo, Price 3d.

The Church Catechism.

In Scripture Story. The Teacher's Manual. Part I. For use along with the Primer. Fcap. 8vo, price 1s. Issued under the general sanction of the Right Rev. the Lord Bishop of Newcastle, and by direction of the Education Committee of the Newcastle Diocesan Society.

The Church Catechism.

In Scripture Story. The Teacher's Manual. Part II. For use along with the Primer. Fcap. 8vo, price 1s.

A Catechism of Church Doctrine.

For Young Children. By Rev. T. G. HALL, M.A.

Imp. 32mo, paper, price 1d. Cloth, price 3d.

The Gift of the Spirit.

By A. D. E. L. Crown 8vo, sewed, price 6d.

By the Very Rev. E. H. PLUMPTRE, D.D., Dean of Wells.

Things New and Old.

Crown 8vo, cloth, bevelled boards, price 6s.

Lazarus, and other Poems.

Fourth Edition, with Notes. Cr. 8vo, cl., bevelled boards, price 6s.

Master and Scholar, &c., &c.

Second Edition, with Notes. Cr. 8vo, cl., bevelled boards, price 6s.

Christ and Christendom.

Being the Boyle Lectures for 1866. Demy 8vo, cl. bds., price 7s. 6d.

Biblical Studies.

Crown 8vo, cloth boards, price 5s.

Theology and Life.

Sermons, chiefly on Special Occasions. Fcap. 8vo., cl. boards, price [3s. 6d.]

Christian Believing and Living.

By the Right Rev. F. D. HUNTINGTON, Bishop of Central New York. Sermons. Fifth Edition. 12mo, cloth, price 3s. 6d.

Sermons for the People.

By the same Author. Crown 8vo, cloth, price 3s. 6d.

The Double Witness of the Church.

By the Right Rev. WILLIAM INGRAHAM KIP, D.D., LL.D.,
Bishop of California. 23rd Edition, Revised by the Author.
Crown 8vo, cloth, price 3s. 6d.

The Influence of Jesus :

Being the Bohlen Lecture for 1879. By the Rev. PHILLIPS BROOKS,
D.D., Rector of Trinity Church, Boston. Eighth Thousand.
Crown 8vo, cloth, price 2s. 6d.

Lectures on Preaching.

By the Rev. PHILLIPS BROOKS, D.D., Rector of Trinity Church,
Boston. Delivered before the Divinity School of Yale College in
Jan. and Feb., 1877. The Original and only authorized Edition.
Price 2s. 6d.

"The best book on preaching we know of."—*Guardian*.

"Penetrating and edifying."—*Church Times*.

"A practically helpful book."—*Bookseller*.

The Great Fifty Days : Observations and conjectures which include the first eight Dominical Days of the Resurrection Life in the Spiritual Body of the Lord Jesus Christ, by a Presbyter of Twenty years' standing. Fcap. 8vo, cloth, price 1s.

Mosaics ; Or, the Harmony of Collect, Epistle, and Gospel for the Sundays of the Christian Year. By the Right Rev. WM. CROSWELL DOANE, D.D., Bishop of Albany. Crown 8vo, cloth, price 6s.

The Church in the Nation

Pure and Apostolical, God's Authorized Representative. By the
Rev. HENRY C. LAY, D.D., LL.D., Bishop of Easton, U.S.A.
With Introduction by the Very Rev. Dean Hole. Price 3s. 6d.

The Crucial Test and other Poems.

By EDITH SKELTON. Crown 8vo, cloth, price 2s. 6d.

The Story of the Cross.

WORDS ONLY. The four following sizes are now ready :—

No.		per 100.	No.		per 100.
1. Diamond 48mo	...	1s. 0d.	4. Bourgeois 18mo	...	1s. 2d.
2. Nonpareil 32mo	...	1s. 0d.	5. Long Primer 24mo	...	1s. 6d.
3. Minion 32mo, red lines	...	1s. 6d.			

The Form and Manner of making of Choristers.

Price Twopence ; or, 3s. per 100 for distribution.

ILLUSTRATED BOOKS.

Holy Gladness.

Twelve New and Original Sacred Songs for Children, by EDWARD OXENFORD, with music by Sir JOHN STAINER, Mus. Doc., &c., with 31 illustrations in Black and White by CHARLOTTE SPIERS, LOUIS DAVIS, GEO. C. HAITE, and 8 coloured pages by HENRY RYLAND. Uniform with "Sing me a Song." Large 4to, boards, price 2s. 6d. Music and words separately, price 1s. 6d.

Come unto Me.

A Series of 12 scenes from the Life of Our Lord, with appropriate Extracts from Holy Scripture, and Poetry from well-known Authors. Illustrated by H. HOFMANN. Quarto, Paper Boards, price 5s. 0d. Cloth, gilt edges, price 7s. 6d.

Keble's Evening Hymn.

With Illustrations from the Old Masters, in small quarto, sumptuously printed on toned paper. Cloth elegant, bevelled boards, price 2s. 6d.; or fringe and tassel binding, price 6s.

Hark! the Herald Angels Sing.

By the Rev. CHARLES WESLEY, M.A., with Illustrations from the Old Masters, cloth elegant, gilt edges, price 2s. 6d.

In the Sweet By-and-By.

By S. FILLMORE BENNETT. Illustrated, cloth elegant, price 2s. 6d.

Annie and Willie's Prayer.

By SOPHIA P. SNOW. Illustrated, cloth elegant, price 2s. 6d.

O Little Town of Bethlehem.

By the Rev. PHILLIPS BROOKS, D.D. Illustrated in Monotint by A. Wilde Parsons and Lizzie Mack. In illustrated cover, Imperial 16mo, gilt edges. Price 2s.

The Star of Bethlehem.

By E. NESBIT. Beautifully Illustrated in Monotints. Gilt edges, round corners. Illustrated Cover. Price 1s.

Easter Bells.

Small quarto, illustrated in monotint, price 1s. 6d.

Princeton University Library



32101 066076231

